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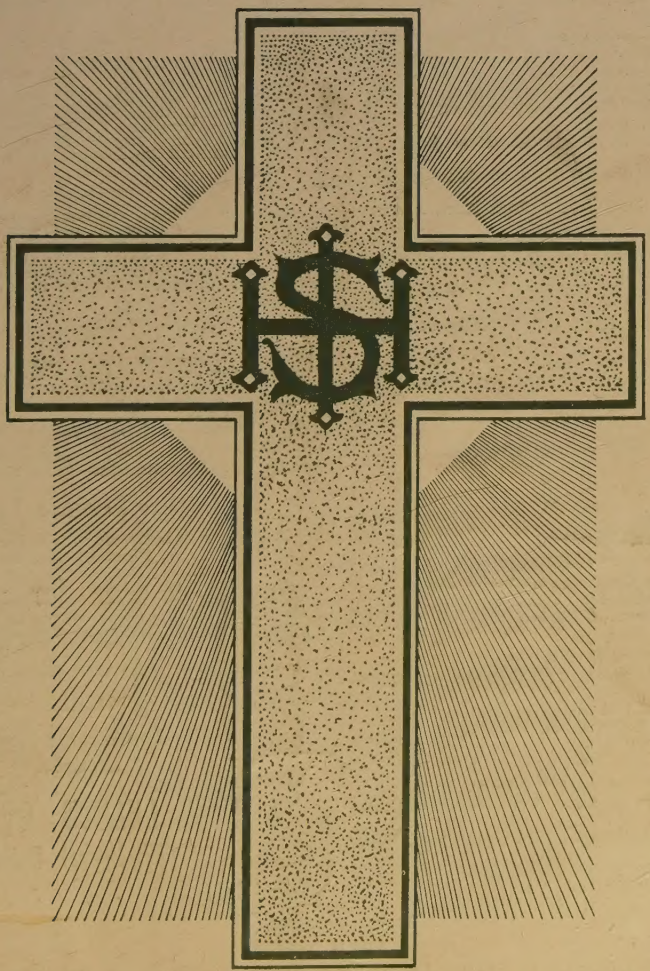
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



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THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Bound in Cloth, with music, postpaid 60 cents

For Emblems, see page 36.

LUTHER LEAGUE OF AMERICA

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Luther League

Of America

'Of the Church, By the Church, For the Church"

Official Call for the Fifteenth Biennial Convention

Christ Church, George and Market Sts.
York, Pa., September 19, 20, 21, 1922

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at York. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than September 1.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. An announcement of same will be made in the near future in the REVIEW.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pro-Convention Number of the REVIEW and also the CONVENTION NUMBER.

Particulars as to hotels and other local arrangements will be furnished in due season by the local Convention committee.

Arrange your vacation to include September 19, 20, 21, and spend it at York.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
427 Drexel Bldg., Philadelphia, Pa.

The Seven Sayings from the Cross

"Father, forgive them; for they know not what they do."

When the Cross had been upraised and the closing scene of time's supreme tragedy had begun, Jesus prayed, having looked in pity and love upon His executioners, "Father, forgive them; for they know not what they do."

The prayer from Calvary's Cross has undiminished force today. Is any man a sinner? Then the Saviour has already prayed for his pardon. Let him forsake his sin, and look unto the Crucified; and that prayer, already answered for uncounted millions of earth's sinful ones, will be answered again for him.

"Today shalt thou be with Me in Paradise."

Thus was born the first citizen of the new Kingdom—a thief become a child of God.

There have been great conversions since, but in some ways none has been more befitting the Gospel, which was, to him first of all the world's sinners, good tidings.

Christ may be found at the last moment of life—so none may shut the door of hope on any contrite sinner. But Christ may be rejected at the last moment of life—so none may presume to sin life's day away and count on finding Paradise in the hour of death.

"Behold thy son! Behold thy mother!"

The ministry of comfort is still committed to us by the God of all comfort. Wherever there is a broken and bereaved life, Christ is saying to His disciple, "Behold thy mother"; and it is a command to cherish and sustain and help. Wherever there is a strong and faithful servant of God, the word comes to the lonely and the desolate, "Behold thy son"; and it is a call to confidence and gratitude.

Since we have all stood helpless in the presence of our own grief, and we have all stood sympathetic in the presence of others' sorrow, this word from the Cross is meant for all. Lean on thy fellow disciple for comfort, and let thy fellow disciple lean on thee for consolation.

"My God, My God, why hast Thou forsaken Me?"

The Son of God uttered this agonized cry of utter loss and loneliness from a region of woe into which no soul who lives on Him will ever come. In His going thither we have escaped that blackness. He himself emerged from the horror of it, for "Thou wilt not leave His soul in hell." But those who refuse His gift of life must needs discover that dreadful place. And for them there is no return. They have chosen to alienate themselves from God and life, and they go unto their own place.

The Atonement is for all who will. To take it is to live in light and love in God's presence forever; to put it away is to choose forever the outer darkness.

"I thirst!"

We are not Christ's executioners, but his loving disciples. The cup which the imbruted soldier would not deny to the malefactor whom duty compelled him to crucify —shall we, followers of the Crucified, deny that refreshing to the least of these?

Whenever one of Christ's brethren has unsatisfied longing for the cup of cold water, for the word of comfort, for the grace of forgiveness, for the Water of Life, there Christ speaks, and His word is command as well as appeal: "I thirst!"

"It is finished!"

How humbling it is! For that which is finished at the Cross is because of no sin in the Christ. It is our sin which has put Him to this agony. And yet how uplifting it is! Though we have sinned, we may yet enter into God's life, since He has entered into ours, even unto this death.

"It is finished!" The redeeming work of God is perfected. But for sin it had been unnecessary. What bitterness of shame, then, must come to him who, instead of living by the grace of this Sacrifice, permits himself anew to cherish sin, and crucify afresh the Lord of Glory!

"Father, into Thy hand I commend My spirit."

We do not need to wait until the death of this body of ours to discover the blessedness of the last word of our Lord: "Father, into Thy hand I commend My spirit." It is good for the dying hour, as Polycarp found it, and Augustine, and Huss, and Luther. But it is good also, nay, necessary, for every hour. The spirit which is committed to the God of our salvation must be intrusted to Him in life, if He is to receive it in death.

Today that blessed surrender may be ours. It makes every day Easter Day. It puts life, as well as death, into God's hand. It makes Christ Master in toiling, in enduring, in suffering; it makes us God's men and women, through Christ, both now and for ever more.

Easter Through the Ages

How the Joyous Christian Festival Has Been Celebrated

TO the early Christians the anniversary of Christ's rising from the dead brought anew the joy that had marked the resurrection day at first. But it was closely associated with His death. So, while Easter Sunday was the most joyous festival of the year, the day before it was the only Sabbath on which fasting was allowed. This fast was at first of varying lengths in different places, but after the fifth century came to cover the forty days before Easter. It was believed that Christ's return was likely to be at midnight, and a solemn watch was kept until that hour, the awe that had marked the day and the night merging into exultation as the dawn approached.

Easter Eve was a favorite time for the baptism of those to be received into the church. On Sunday all that could be there were present at the church service, those of all ages wearing their best clothes in honor of the day, even borrowing when they had nothing new of their own. The Easter kiss was a common salutation, and to the glad greeting, "Christ is risen," the response was, "He is risen indeed." The celebrations extended beyond the Lord's Day. Work and trade ceased; debts were forgiven; slaves were set at liberty; generous gifts were made to the poor. Christian emperors opened prisons and pardoned offenders.

Lights in church and home early became a form of expressing the gladness. Lamps and tapers were carried by all to the services. To our own day a chief feature of the Easter celebration of the Greek Church in the Church of the Holy Sepulchre in Jerusalem has been the kindling of the candles carried by the worshipers. From a dark hole is held out a spark supposed to have been miraculously lighted. One ligh'ts his candle from it, and passes on the light to another, and he to another until the whole place is ablaze. In the excitement loss of life is not infrequent. The priests confess that there is no miracle, but maintain that the common people demand the observance.

The festival has been kept with great splendor at St. Peter's in Rome. The Pope, richly arrayed, was brought into the church on a kind of throne borne on the shoulders of men, and took part in the service. In the evening the outside of the building was illuminated by the lighting of thousands of little oil lamps. This "silver illumination" of great beauty was transformed to a golden color by the sudden kindling of lights of another kind.

At various times and in different lands, as Christianity has come into contact with heathenism, and it has been hard to wean the new converts from old customs, some of the old usages have survived more or less modified by Christian ideas. Our own name of Easter has a connection with an old heathen feast in honor of the return of spring. The egg, which had been used as a symbol in other religions, under Christian influence easily became a symbol of resurrection, and took its place in popular customs connected with the Easter season. The exchange of gifts of colored eggs is common in Russia. Even in Mesopotamia children had the game of striking eggs against each other, the one that cracked becoming the prize of the owner of that which remained whole. In England boys and girls rolled eggs in the fields. Egg-rolling on Easter Monday, formerly on the Capitol grounds, and more lately on the White House lawn, is a sport that brings together thousands of Washington children of all sorts and conditions, while older persons are glad to gain admission by acting as escort to some child.

One of the most beautiful and impressive services in celebration of Easter is that of the Moravians at Bethlehem, Pa. A watch-meeting is held on Saturday evening, and some remain awake through the night. At three o'clock on Sunday morning the trombone choir goes about the town to give a summons to the early gathering in the cemetery, where many distinguished Christian workers lie. Of the assembled thousands many go to the church near by, where the choir proclaims the rising of the Lord, part of the liturgy is read, and a joyful hymn is sung. Then in the center of the burying ground there is a service of praise led by the choir and the trombone choir. This is followed by the rest of the special liturgy for the day, ending as the sun's rays first light the sky.

SPLENDID FAILURES.

"Men to bay and laurel bow, as is meet—
But the whole world loving, kneels at the feet
Of the splendid failure hung on the tree.
It seems yet I hear him say, 'Who will be
To the God within him true? Who will die
For his vision, Crucified, as was I?'"

Our Favorite Easter Hymns

BY W. L. HUNTON, D.D.

"THE STRIFE IS O'ER, THE BATTLE WON" is the expression of the attitude of the Christian as he welcomes Easter with its messages of victory. Even more joyful than Christmas, yet how different the notes. That was the child's festival, and there was much of joy in anticipation. The spirit of the day warranted the tone of merriment in the melody. The leading note now is equally, if not more joyful; but it is the note of deepest joy in fullest realization; the songs of victory which come from the throats of strong men and old men as well as of women and children. They are a mighty host rejoicing over the battles of the Lord and the victory which is final and complete. This is the thought which should be in our minds as we consider, and select "Our Favorite Easter Hymns."

This sentiment prevailed in the early Church. Hence it is that the hymn which to us is familiar from its first line, which reads:

"The strife is o'er, the battle done!"

was produced in the twelfth century, and is a product of the ancient Latin Church. In the original the first line reads:

"Finita Jam sunt praelia!"

A double "Alleluia" is generally prefixed to the several stanzas of this hymn. It is the Christian note which is very much like the warrior's shout when his enemy flees and he knows the victory is his.

The hymn is known to the English readers through two very good translations. These were made by the Rev. Francis Pott and Dr. Neale. The former's translation is that which is used in our own church books.

Rev. Pott, a clergyman of the Church of England, was born December 29, 1832. In addition to being a successful translator of hymns, he is the author of a number of original hymns. Among these, perhaps, his best and most favorably known hymn is the one which begins, "Angel voices ever singing."

"WELCOME, HAPPY MORNING, AGE TO AGE SHALL SAY." This is the title of another hymn from the Latin. In the original this hymn contained many verses, beginning with the expression, "Salva Festa dies." The author of this hymn was Fortunatus. His full name was Venantius Honorius Clementianus Fortunatus. He was born about 530 A. D. and died about 609 A. D., at Poitiers. His career was quite romantic. He was very poetical, and through his poetry gained the favor of King Sigibert, of Austrasia, at whose court he lived. Later he went to Tours and afterwards to Poitiers, where he entered a monastery and became bishop of Poitiers in 599 A. D. Our readers would find his life-story a very profitable and interesting bit of reading.

The hymn, as we have it and as it is most generally used, was translated and abridged by John Ellerton. In many respects this beautiful hymn supplements the strife and victory song which we have just given. It sums up most instructively the fruit of the victory which Jesus wins for us in His resurrection. There are a number of interesting stories associated with this ancient hymn of the Church. They show how precious its truths must have been to men in trials and perils. We give an instance to increase the reader's appreciation of the hymn:

Jerome of Prague, on his way to execution, sang several hymns. This ancient hymn by the bishop of Poitiers was one of those he sang. After singing it, as the fire enveloped him he cried, "This soul in flames I offer, Lord, to Thee," and died.

Archbishop Cranmer, of Canterbury, in 1544 made an English version of this Easter hymn of "Welcome." He at the same time recommended its adoption and use in the English Church. This document is still in existence.

The great LUTHER achieved some of his greatness through his hymns, the influence of which there were those who dreaded as much as they did his sermons. His great and hopeful heart compelled a vigor and a melody confident of victory. Strong of faith, fearless of consequences in the battles which he waged for the Lord in the Reformation of the Church, his hymns have a ruggedness and a strength which are found both in the words and the melody which mark them as distinct and peculiarly and distinctively evangelical. Without exception Luther's hymns in thought, wording and melody reflect the spirit of the Reformation, and their use will materially increase faith, devotion and churchliness.

This historic background of the man and the times will help us to appreciate his grand Easter hymn, which in its English dress appears to us as beginning thus:

"Christ Jesus lay in death's strong bands,
For our offenses given."

"CHRIST LAG IN TODESBANDEN"—the German hymn was first published at Erfurt in 1524. The hymn was based on

an old Latin hymn, "Victimae Paschali Laudes." It was a sequence of the eleventh or twelfth century. There were earlier German translations, also; but while these earlier German and Latin hymns and the Scriptural notices of the Passover Lamb furnished Luther the material of this beautiful hymn, yet the working out is entirely original and the result is a hymn which is second only to his unequalled "A mighty fortress is our God." Like the Reformation itself, which looked backward and gathered out of the ancient Church all that was good and true and purified it, making it truly a Church of Luther, yet really the Chruch of Christ, so in this hymn Luther makes actually his own that which was ancient, but which comes out in a Reformation mold, which has given to us one of the most expressive of our Easter hymns.

There are at least four different translations of this Luther hymn which have merit. That which probably expresses the thought and breathes the spirit of Luther, is the translation by Richard Massie. He made it in 1854. It appears in "Martin Luther's Spiritual Songs." We are glad to have these English translations of the old historic hymns of the Church; but to enter fully into their spirit it will in all cases be helpful to know the original text.

"CHRIST THE LORD IS RISEN TODAY, CHRISTIANS HASTE YOUR VOWS TO PAY." This hymn is another which has come to us from the Latin. It has sometimes been credited to Nother, of St. Gall; but it is more likely a hymn of the eleventh or twelfth century. The oldest book in which it has been found is the "Lyra Davidica," which was published in 1708 A. D. The translation in use was made by a Miss Jane Leeson, who has published a number of hymns under the title of "Hymns and Scenes of Childhood." Little if anything is known of her personal history. Yet her name will live, for she wrote the hymn:

"Saviour teach me day by day,
Love's sweet lesson to obey."

Though we know so little of her, yet we remember her, and she did not live in vain. Her prayer is the petition of many a child which sounds sweetly into the ear of the Saviour, our Master Teacher.

"CHRIST THE LORD IS RISEN AGAIN!" This is an Easter hymn from the first hymn book of the Bohemian Brethren. It appeared in 1531. These "Brethren" allied themselves in the time of the Reformation with Luther. In their doctrines they laid special stress on the Eucharist in both kinds for the communicants, namely, that they should have both the bread and the wine; the preaching of God's word should be free to every man; the clergy should have no temporal authority; public crimes should be punished. In modern times Count Zinzendorf revived their teachings, and we have their successors in the Moravian Church. The German original of this hymn begins: "Christus ist erstanden von des Todes Banden." It is credited in its German form to Michael Weisse. It evidently, however, was suggested by a still older hymn, which begins:
"Christ ist erstanden von der Marter alle."
It goes back in its original to at least the twelfth century. The translation, which is used in English, is that of Miss Winkworth, who has been very busy with her pen in serving the Church by furnishing many of the beautiful translations of ancient hymns. Michael Weisse, like Luther, did much to enrich German hymnology. His work was principally translations from the ancient Latin.

How rich German hymnology is! Our blood and our tongue are English; but when we begin to look for our favorite hymns we must often turn to those which come from the land of Luther. So it is that Christian G. Gellert has furnished us a splendid Easter hymn which is a great favorite and has come into almost general use in English hymn books. That hymn in the original begins: "JESUS LEBT!"

"Jesus Lebt! mit Ihm auch ich."

This hymn was first published at Leipzig in 1757. It was in six six-line stanzas. The keynote of the hymn is to be found in John 14:19. It is his finest hymn, and has its own peculiar lyric character. For the last fifty years there has scarcely been a hymn book of any importance in English-speaking countries which has not contained it. This alone should assure it a place among the favorite hymns.

While originally written as an Easter hymn, it has also found its way into favor as a hymn for the dying and also for use at the consecration of cemeteries. It is often sung at funerals. Notable occasions have been in St. Paul's, London, at the funeral of the Lord Mayor G. S. Nottage, April 18, 1885; also that of Bishop McDougall, of Labuan, in Winchester Cathedral. How our appreciation of the old hymns increases as we learn their history.

"CHRIST THE LORD IS RISEN TODAY, HALLELUJAH!" No Easter would be complete without the singing of Charles Wesley's grand Easter hymn, which tells the story and raises us with the story to a new life in a way which is inspiring. The original hymn had eleven stanzas. It appeared in 1730. The hymn sung to an

adaption of Handel's, "See the conquering Hero comes," is a "sermon in song."

The effect of this hymn is illustrated by an incident. It afforded great comfort to Thomas Lacy, an earnest English Methodist. On Easter morning he repeated the first stanza to his sister. His voice in his physical weakness faltered. At its close he was told that death was near. "Then," he replied, "I have a pleasant prospect before me."

Charles Wesley, the author of this hymn was the greatest hymn writer of the Wesley family, and it was a large and a noted one, Charles being the eighteenth child of Samuel and Susanna Wesley. He is the author, it is said, of 6,500 hymns. He was a Methodist clergyman, and is known as one of the "Oxford Methodists." A good Methodist, he has written not a few hymns which our Church has taken up and adopted into the family of good Lutheran hymns. "The Lord is risen today," the lines of which usually end with the "Hallelujah," is one of them.

"THE DAY OF RESURRECTION!" The origin of this ancient hymn and the occasion of its singing are so interesting and suggestive that we conclude with the story of this hymn, which is necessary to the completion of the songs of the sanctuary at Easter time. Dr. John Mason Neale, the translator, calls it a "glorious old hymn of victory." It is part of the canon for Easter of St. John Damascene, who died 780 A. D.

The circumstances of this old song are very interesting. The scene was at Athens. We are told that as midnight approached the archbishop and the priests, accompanied by the king and the queen, left the church and stationed themselves on the platform, which was raised considerably above the ground. This was in order that the concourse of people might have a good view. A vast throng stood in breathless expectation. All held unlighted tapers, in readiness for when the glad moment should arrive. Meanwhile the priests murmured a melancholy chant. Suddenly a cannon announced that midnight had passed and Easter Day had begun. The archbishop elevated the cross, and exclaimed exultantly, "Christos Anesto," which is "Christ is risen." Everyone instantly took up the cry. The vast multiude broke through and dispelled the intense and mournful silence. "Christ is risen! Christ is risen!" echoed and re-echoed everywhere. The darkness was instantly superseded by a blaze of light. Thousands of tapers, like streams of fire, gleamed in every direction. The roll of the drum and the peal of the cannon resounded throughout the town. Rockets from both hill and plain shot skyward. Meanwhile the aged priests chanted joyfully, "Christ is risen from the dead, having trampled death beneath His feet, and henceforth they that are in the tombs have everlasting life." Out of this has grown our Easter hymn, "The day of resurrection."

In our celebration of the grand old festival, after we have learned that there is so much meaning and history in the old hymns which are our favorites, can we rob ourselves of much of the joy and of the blessing of the Easter time by omitting them from our services, and perhaps, substituting meaningless ditties, which have as their sole argument for their introduction the newness of their musicless jingles which appeal to the emotions, but carry with them nothing which is historic or fundamental to the greatest fact of our redemption—the resurrection of our Lord?

GOOD FRIDAY.

"He was wounded for our transgressions; He was bruised for our iniquities."

O Jesus, bruised and wounded more
  Than bursted grape or bread of wheat,
The Life of Life within our souls,
  The cup of our salvation sweet,
We come to show Thy dying hour,
  Thy streaming vein, Thy broken flesh;
And still the blood is warm to save,
  And still the fragrant wounds are fresh.

O heart that with a double tide
  Of blood and water maketh pure;
O flesh once offered on the cross,
  The gift that makes our pardon sure;
Let never more our sinful souls
  The anguish of Thy cross renew;
Nor forge again the cruel nails
  That pierced Thy victim body through.

AN ACROSTIC

Labor in the Vineyard.
Unite Your Efforts.
Trust in the Lord.
Help the Poor and Needy.
Earnestly Pray.
Read Your Bible Daily.

Lend a Helping Hand.
Encourage Others.
Attendance to Duty.
Go and Teach.
United We Stand.
Eager to Work.
Remember Your Duty to God.
Save Souls.

The Te Deum

The History of the Great Christian Hymn

We praise Thee, O God, we acknowledge Thee to be the Lord,
All the earth doth worship Thee, the Father everlasting.
To Thee all angels cry aloud, the heavens and all the powers therein;
To Thee cherubim and seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth!
Heaven and earth are full of the majesty of Thy glory,
The glorious company of the apostles praise Thee.
The goodly fellowship of the prophets praise Thee.
The noble army of martyrs praise Thee.
The holy church throughout all the world doth acknowledge Thee,
The Father of an infinite majesty;
Thine adorable, true, and only Son;
Also the Holy Ghost, the Comforter,
Thou art the King of Glory, O Christ;
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a virgin.
When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God in the glory of the Father;
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood;
Make them to be numbered with Thy saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us, as our trust is in Thee.
O Lord, in Thee have I trusted; let me never be confounded.

ONE of the grandest and most widely known hymns of praise is generally named after the first words of its Latin form, *Te Deum laudamus*, "We praise Thee, O God."

It goes back to the early days of the church. The famous Ambrose, who became bishop of Milan in 374, wrought a great improvement in the musical part of worship, and wrote some hymns. There has been a tradition that when he baptized Augustine, who was destined to become so great a leader, such a divine influence came upon them that words of praise sprang to their lips, and answering each other in alternate phrases they gave voice to this great song. The tradition rests on a very uncertain foundation, as no mention of it is found earlier than several centuries after the baptism. Even Ambrose's connection with the hymn is far from clear. But it is not impossible that the words were sung on that occasion, which may have been their first prominent use in public, and Ambrose may have been the one that introduced them, for the date of the composition seems to have been about that time.

The earliest reference to the Te Deum so far discovered is in a set of rules for monks supposed to have been drawn up about the year 500. These rules ordered that the hymn be sung in the service on Sunday mornings. To have obtained such recognition as was there given to it the hymn must apparently have been in general use for more than a generation at least.

Some phrases suggest connection with early Greek hymns. The first third is found in a Greek form. But it is not now used in the Eastern Church; and, whatever may have been the original source of parts, it seems probable that the present composition as a whole first took shape in Latin, and the Greek version was based on that.

Three distinct divisions in the hymn have been noted. First comes an ascription of praise to the Trinity, the utterances of the earth and the heavenly hosts being followed by the witness of the church on earth. The second part, beginning "Thou art the King of glory," is a confession of belief in Christ. The closing section is made up of brief prayers based on Ps. 28:9; 145:2; 123:3; 33:22; 31:1. Of this ending there are several forms, and one opinion offered to account for the variation is that this division did not form part of the hymn in its original form, but was added from other sources when the Te Deum was made a part of the regular order of worship in the early Christian churches.

The hymn was in early use for special occasions. Then it came to find place in the regular order of service on Sundays, and later formed a part in the celebration of saints' days. It seems to have been meant as a daily morning thanksgiving, and has won recognition as such in the Roman Church for all days when the thought of the service is joyous. This includes all Sundays except at the season of Lent. It is also sung at times of especial rejoicing or thanksgiving, and has marked celebrations of deeds that were cause for humiliation and remorse, as at the papal celebration over the massacre of St. Bartholomew's Day.

Translations were early made into French, Anglo-Saxon, and German. The hymn was a favorite with Luther, who made another translation, which became popular in the Protestant churches of Germany. The Te Deum has a place in the daily morning service of the Church of England, is sung after the choice of a bishop, and is a part of the service at the coronation of a sovereign besides being used to celebrate a victory.

One of the Old Guard

WILLIAM C. STOEVER, LITT. D.

WILLIAM CASPER STOEVER was born in Gettysburg, Pa., and attended Pennsylvania College in which his father was a professor, graduating from the same at the age of eighteen years.

The following year he taught in a boys' academy in New Jersey and then one year in the Preparatory Department of Pennsylvania College.

Following this he moved to Philadelphia to assume the position of Business Manager and Office Editor of the *Lutheran Observer*, the official organ of the General Synod, which office he held for six years.

In 1876 he was admitted to the bar and began the practice of law in which profession he is still engaged.

Dr. Stoever has held many positions of honor and trust both in the Lutheran Church and the church at large. He was for six years president of the Board of Publication of the General Synod and is at present vice-president of the Board of Publication of the United Lutheran Church. He was for four years president of the Lutheran Social Union of Philadelphia, several years president of the Luther League of Pennsylvania, for twelve years president of the Luther League of America and at present a member of its executive committee. He has been the superintendent of two Bible schools, serving twenty-five and twelve years respectively.

Outside of the Lutheran Church Dr. Stoever has served the Y. M. C. A. as its secretary for thirteen years and its president for six years. He is at present a director of the Pennsylvania Historical Society, the American Sunday School Union, the Pennsylvania Bible Society and the Union Trust Company. He represented the American Sunday School Union at the Edinburgh Conference on Missions and the World's Sunday School Convention in Tokio.

A few years ago his alma mater conferred upon him the honorarium of Doctor of Literature.

The REVIEW will print these biographies from time to time, not so much in eulogy of the individual, but rather as an inspiration to the younger generation to make their lives equally useful.

THE POPE'S CURSE.

The spirit of charity is to be commended at all times. But it is barely possible to overwork even a virtue. It is possible to put such a charitable construction on false doctrine and fiendish practice as to cover the treacherous fire with innocent-looking ashes. There are people who are disposed to wink at the *ex cathedra* utterances of "his holiness," the Pope, because he has a kindly face and a sweet-tempered voice, and an air of benevolence that is simply irresistible. "He is so lovable," is what people say who have been favored with an audience. But we must never forget that he is the Pope of Rome. And Protestants, of whatever name, must not forget that he curses them with a curse that should shock them to their senses and compel them to see how dear they are to the Pope's heart.

On Holy Thursday, the day when our Lord instituted the Holy Supper—that Feast of Christian Fellowship and Love—there is an impressive ceremony, dramatic as it is impressive, and devilish as it is dramatic, when the Pope pronounces the following curse against Christians of every other name: "We excommunicate and curse in the name of the omnipotent God, Father, Son and Holy Ghost, and on the authority of the blessed apostles, Peter and Paul, and our own, all that are Hussites, Wyclifites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, . . . and each and all other heretics, by whatever name they may be classed and of whatever sect they may be."

"Why Should We Believe in and Have a Luther League"?

BY HARRY HODGES

THE Luther League is the most important organization within the Lutheran Church. Important, because it deals particularly with the youth of our Church, and upon the youth of our Church depends the future of our Church. How important, then, that our youth should be thoroughly acquainted with and educated in all those things which shall go to make them thorough and efficient Lutherans; all of which the Luther League aims to do.

This simple statement should be answer sufficient for the mind of the writer to the question which heads this article; a question which has been asked him from time to time by some of the household of Faith who have not affiliated with the Luther League, nor, apparently, seen the need for a society in their churches. Hence the following reasons are appended.

It is Based on God's Word.—In Article II of the Constitution of the Luther League of America we read: "We acknowledge as the bond of our union the Word of God as the only infallible rule of faith and practice."

It Is Soundly Lutheran in Doctrine.—Article II further states: "and the Unaltered Augsburg Confession as the correct exponent of that Word."

Article III reads: "The objects of this League shall be to encourage the formation of Young People's Societies in all Lutheran congregations, to urge their affiliation with their respective State or Territorial League, and with this League to stimulate the various Young People's Societies to greater Christian activity and to foster the spirit of loyalty to the Church.

It Is Churchly (of, by and for the Church).—The words within the brackets spell the motto of our Luther League of America.

It is not the Church: it arrogates to itself none of the prerogatives of the Church. It is a child *of* the Church, created *by* the Church, living *for* the Church.

It Is Educational (not Sentimental).—Sentiment is a pretty thing in books, but sentimentalism is not practical in the world. Religion is too serious for sentimentalism.

The Luther League is educational, following the admonition of the Apostle: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

May we state parenthetically, that if our youth had been trained to *rightly* divide the worth of truth, there would be fewer divisions in the Christian Church today.

We were taken to task several months ago, by one of another household of faith, because the Lutheran Church was never represented at conferences on Church Union. We replied that the Lutheran Church was the Church's unity. When our questioner smiled derisively, we reminded him that four hundred years ago there was just one Protestant Church, the Lutheran, and that certain elements went out and disunified it and straightway began to divide themselves up into denominations and sects, and that these were the elements that are now pleading for Church Union. After recalling to his mind the story of the Prodigal Son, we advised that these elements, if sincere, come back to their source, and there would then be union in the Church which they had disunified. Dr. Krauth never spoke truer words than when he wrote: "The Lutheran Church is guilty of no schism, she has never divided the body of Christ."

The Luther League educates its members historically as well as doctrinally.

It Emphasizes the Great Points of Agreement Among Lutherans (not Their Differences).—The Luther League is the first organization that dared to go beyond the synodical bounds and bring Lutherans of various shades face to face that they might see the family likeness, and when they came they discovered that the things on which they agreed were the essentials and the things on which they disagreed were the non-essentials, and the result was the United Lutheran Church in America, for her leaders were trained in the Luther League.

An open Bible, justification by faith in Jesus Christ, and the right of private judgment, these spell the Lutheran Church. All things else are non-essentials. The broadest platform in Christendom, the only platform on which the Church can be unified, the best platform on which to evangelize the world. These things the Luther League emphasizes.

It Opens Its Doors to All Lutherans.—It asks not, are you of Paul, Apollos or Ce-

phus, but states in Article IV of its Constitution: "Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all district and State organizations, whose admission shall have been in conformity with Article II of this Constitution, and recommended by the Committee on Credentials, are entitled to membership."

It is Lutheran—nothing more or less.

It Grows Out of the Necessity Recognized by the Leaders of the Church.—We all marveled that for the first years of the war Germany, almost single-handed, was capable of withstanding her vast army of foes. Why? Because every German soldier was trained in a German military school, according to German military tactics, and when the day for mobilization came, he stepped into the ranks intelligent and efficient. Think you, that he would have been so intelligent and efficient had he been trained in an international military school? "Men do not gather grapes of thorns, nor figs of thistles"; so if we would reap a Lutheran harvest we must nurture our youth in Lutheran vineyards. No interdenominational organization is sufficient for the task. This was recognized a quarter of a century ago by our leaders, hence the Luther League.

If we believe in the mission of our Church we must provide for its perpetuation to fulfill that mission by training our youth in our ways.

It Is as Progressive as It Is Conservative.—It is progressive because it is composed of the youth of the Church. Youth spells progress. It is conservative because it is Lutheran. Lutheranism spells conservatism. But conservatism that is not progressive is stagnant. In spite of our years we live in the days of our youth, and an organization to be alive to the times must number the youth in large measure in its membership. The Luther League is progressively conservative.

It Is Spiritual.—All of its topics, reading and study courses are based on the Book.

It Is Social.—Man is by nature a social being and to a marked degree in his youth.

The Luther League has opened many church buildings which had been closed for six days out of seven, and made of them centers where the young people congregate for social recreation rather than seeking it elsewhere. In numerous instances, to the knowledge of the writer, propinquity has led to love, courtship and marriage within the fold.

It Is Practical.—The functions of the Luther League are many. Summed into one sentence they would read: The youth in the Church training for service in the Church.

Our secular education is divided into three departments: The elementary schools, where we imbibe the fundamentals of education; the higher schools, where we receive the polish of education; the colleges and seminaries, where we learn how to practically apply the knowledge gained in the lower schools.

Our religious education in the Lutheran Church is also divided into three departments: The Bible School, in which we imbibe the fundamentals of our holy religion directly from the Book; the Catechetical Class, where we receive the doctrine (the polish) of our religion; the Luther League (the Lutheran University), where we learn how to practically apply the knowledge gained in the aforementioned departments.

It Keeps the Young People of Today, Who Become the Life of the Church of Tomorrow, from Drifting.—We boast that as a Church we stand first in numbers among the Protestant bodies of the world; but in America we stand but third. Had there been saved to us all those that have been confirmed at our altars, we would stand first in America, as well as in the world. Within the knowledge of the writer, it was not unusual for some of our churches to confirm on Palm Sunday upward of a hundred children, but 80 per cent. of them immediately graduated. Why? Because there was no organization in the Church to engage their talents and activities and they drifted away. But in the quarter of century that the Luther League has been in existence, note the difference in numbers, in knowledge, in activity on the part of our youth. Why? Because through the Luther League they have learned that there is a place for them, and they do play a part in the program of the Church.

Never in the history of the Lutheran Church was there so large, so intelligent, so active and so benevolent a company of the laity as there is today, and we claim that the credit in large measure is due to the Luther League.

THE TIME OF SPIRITUAL REFRESHMENT

At the hands of the Lord. If we so desire, so shall it be, a time of spiritual feasting, the time when we draw nigh unto God, that He may draw nigh unto us; a time when we open the door of our heart and invite the Christ as a welcome guest.—*Selected.*

The Educational Value of a Luther League

BEFORE the war broke out in Europe, the average annual immigration into this country was over 1,000. Of course we thought that they came here to be true, patriotic citizens; but not so, for we find by statistics that only 25 per cent. of them took out their first citizenship papers and 23 per cent. of those who took out their first papers did not take out their second ones. Thus we find that only 3 per cent. of the 1,000 that immigrate annually ever become true, patriotic and loyal American citizens. Only 3 per cent. of this mass help make the laws and rules that govern the 1,000. You ask what the others do. A great deal.

They are working, toiling hard for the treasures of the new soil. It is hard to get; nevertheless they work away and when a satisfactory supply of gold is had, they return to their never forgotten home. The country has lost much in such proceedings.

The problem that confronts the United States is how to train the newcomers to love our country so that they will stay, work and assist the United States to be more prosperous and more efficient.

It took much thought and time to solve the problem. The solution is working successfully. The Government has established night schools all over the country. Sessions are held three times a week from seven to nine and men and women are instructed by competent teachers. They are taught the things they need. In this way the interest is held and much is done.

The immigrants are taught to read the newspapers and how to carry on business according to our methods. The men learn the names of their tools and the phrases used in the shops, while the women are taught American rules of the household.

There is a resemblance in this problem to the one that confronts the Luther League.

One of the objects of the League is "the improvement of its members, morally, socially, intellectually and spiritually, and to render to the Church such aid as may be in its power."

Let us for a while imagine that the Sunday School is Europe and that the confirmants are the immigrants, for truly they are traveling. Let us say that 1,000 are confirmed. All are bidden to become members of the Luther League. Of course all the people of Europe do not come over, nor do all the confirmants enter the Land of the League. Thus, 25 per cent. of the 1,000 become members, and of the 25 per cent. only 3 per cent. continue to attend the meetings. Our problem does not lie with the 3 per cent., but it does lie with the 97 per cent.

The State educates its students in night schools. The night schools of the Luther League are its weekly spiritual meetings. We must make them interesting enough so that all will attend and receive all that is in store for them.

In the Luther League religious topics are discussed in a broader and more general aspect. We learn just why we are Lutherans; why we have this creed in preference to some other; why this part of the Gospel is interpreted in this manner; why the other part is taken in the other way, and what we understand by a true Christian. We learn what Jesus likes, what is distasteful to Him, how we can become better, and what we should add to or omit from our daily lives.

How much did you know of parliamentary law before you became a member of the Luther League? Often you wondered what the officers' duties were, and how to make a motion, and when it could be amended and what constituted a majority. Before you led the Sunday evening meeting, how many times had you appeared in public? Perhaps you thought, like many of us, "Oh, that will be easy." "Well, why in the world didn't he do this way?" When you found you were scheduled to lead the devotional meeting, how did you go about it? You found the topic, read what it had to say, and there wasn't enough, so you turned to your Bible, and there, yes, you had seen those names before, but now what am I to do? Where can I find something? With hope you search, but in vain. As the next resort you went to the library and found heaps, but nothing directly applicable. Then humbly you rapped on the study door. There sits your pastor with ready knowledge and he came gladly to your rescue, pleased with what you were going to do. The night for the meeting came. Some songs must be sung. What did you know of those, which were suited to your topic? The meeting began. You were on your feet. Your temperature rose and your vocal cords were stiff. Finally all is over and you heave a deep sigh. Some come to praise

(*Continue on page* 28)

Luther League Reading Courses

A List of Books that Ought to Be Found in the Library of Every Lutheran Sunday School and Young People's Society

Junior Course.

UNDER MANY FLAGS. By Mrs. E. C. Cronk and Mrs. Elsie Singmaster Lewars.

If you can guess these eight missionaries and you know these stories, you don't need this book; otherwise you will find them very necessary and interesting. They are "A Baker by Necessity," "The Man with a Million Bibles," "The Story of Poit," "Tree-Not-Shaken-by-the-Wind," "When Mary Was Afraid," "The Boy for Whom No One Cared," "Under Two Flags," "Sixty-Six Days with Bandits." Paper, 40 cents; cloth, 65 cents.

STAY-AT-HOME JOURNEYS. By Agnes Wilson Osborne.

Stories of Porto-Rico, Alaska, the United States—with the bean pickers, the Italian of the tenement district in New York and the ease with which they are brought into the Juvenile Court. These stories were told to an orphanage by one of the trustees, and it was not long before they bore fruit. Paper, 40 cents; cloth, 65 cents.

MARTIN OF MANSFELD. By Margaret R. Seebach.

By one of our best Lutheran writers for children, this story of Martin Luther will interest and instruct the Junior in the life of a great Reformer, one with whom they should be acquainted from earliest childhood. The language is simple, the style easy, and the story appealing. Cloth, 60 cents.

THE STORY OF THE BIBLE. By Charles Foster.

A valuable book of Bible stories beginning with Genesis and ending with Revelation. The language is simple and the style easy. The language is mainly that of the Bible, but where necessary, it has been changed to a simpler form, but the meaning has been retained. Cloth, $2.00.

TELL ME A TRUE STORY. By Mary Stewart.

Twenty-nine stories from the Old Testament and nineteen from the New Testament and every one is a story that every child should learn. At the close of the book, there are suggestions for Sunday School teachers and suggestions of special services for the children, e. g., Promotion Service. This book is splendid for child, teacher and parent. Cloth, $1.75.

TELL ME A STORY OF JESUS. By Mary Stewart.

The sub-title of this book is "The Shepherd of Us All" and these thirty-one stories are all about the Great Good Shepherd. They tell us His life story and show His tender care and great love, and prove Him the Saviour of the whole world. Every child should learn every one of these stories. Cloth, $1.75.

FIRELIGHT STORIES. By Carolyn S. Bailey.

Forty-two fascinating short "Once Upon a Time" tales. They are folk tales of different countries, but all are simple and will surely appeal to the child, whether in kindergarten, school or home. A book like this is invaluable to the parent or teacher. Price, $1.50.

FRIDAY'S FOOTPRINTS. By Margaret T. Applegarth.

Thirty-nine missionary stories for children. They are stories from Africa, India, Burma, Assam, China, Japan, the Philippines, Alaska, Mexico, our mining towns, lumber camps, the prairies and Indian reservations, and a few miscellaneous stories. All are interesting and both enjoyable and instructive. Cloth, $1.50.

FOR THE CHILDREN'S HOUR. By Carolyn S. Bailey and Clara M. Lewis.

A collection of stories relating to the child's every-day experience and so dealing with subjects of which he knows something and about which he should know more. We have stories of the home, the seasons, holidays, and the popular fairy tales and fables which increase the imagination. Cloth, $2.00.

Senior Course.

WHEN CHRIST COMES. By Rev. Paul J. Gerberding.

The author answers questions and doubts concerning the Second Coming, Resurrection, Judgment, Eternal Life, Hell and Heaven. His sole and final authority is the Scriptures and the quotations from the Bible are numerous and conclusive. An excellent book for the doubter, the worried, the newly-confirmed and the old Church member. Cloth, $1.35.

FAVORITE HYMNS. By W. L. Hunton, D.D.

The story of more than one hundred and forty hymns that we know, and because we know and love them, their history is much more interesting. The circumstances at the time of writing, and in many cases the author's own life, often add much to the beauty and meaning of the hymn. The hymns are well selected; the stories interesting and well written; and the book beautifully illustrated. Cloth, gilt top, $1.35.

LUTHERAN LANDMARKS AND PIONEERS IN AMERICA. By W. J. Finck.

The author begins with early Lutheran history along the Delaware, thus dealing with the Swedish work, then he continues with the work of the Germans in Virginia and Pennsylvania, and the work of the Salzburgers in Georgia. It is interesting and valuable reading and our Lutheran history in America is one to be proud of, a glory and an honor. Cloth, $1.35.

THE SACRAMENTAL FEAST. By C. Armand Miller, D.D.

This book will prove a great help for anyone preparing for participation in the Lord's Supper. Each meditation is followed by a prayer. As an aid to preparation, there are about forty-five pages of questions on the Ten Commandments, and additional prayers and hymns. Cloth, 50 cents.

THE WHY AND HOW OF FOREIGN MISSIONS. By Arthur Judson Brown.

A book that gives the motive, aim, and administration of foreign missionary work, the qualifications, appointment and work of the missionary, the attitude of the critics and the Home Church to this great enterprise, and the native church. The reader will obtain a more intimate knowledge of this great task, feel a sense of duty and have a sincere sympathy with the difficulties and problems of the work and workers. It is also an excellent book for use in Mission Study groups. Paper, 50 cents; cloth, 75 cents.

AMERICA AND WORLD EVANGELIZATION. By J. C. Kunzmann, D.D.

In a small volume the author convinces the reader of the claim and importance of Home Missions in America for the evangelization of the wosld. He shows the cause of failure and warns against it. It is an arousing of the Christian Church in America to the enormous task before it, and the responsibility that is ours. This is an excellent book for general reading and also lends itself splendidly for use as a Mission Study Book for groups and classes. Cloth, $1.50.

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APRIL.

Oh, the gay day that April brings
When all about the wild air rings
With melody of whistling wings;
With rustling waters and the sigh
Of odorous branches far and nigh.

—

When a man is tickled to death with one editorial and disapproves of another in the same paper, he writes the editor about the latter.—*Ohio State Journal.*

MUSIC IN THE LEAGUE

MUSIC is an important part of the service and is as much worship as any other part. Have plenty of it, well selected, stirring, spiritual.

If you have a good leader, have him stand before the audience and direct the music.

Sing with the spirit and with the understanding also. Do not drag! Do not drag! This ruins either reading or singing.

Introduce new hymns now and then, but do not forget the old Church hymns that have stood the test of use. Avoid mere jingling tunes and senseless songs. From year to year the quality of the music should improve.

The chorister should study the matter of music just as much as the leader studies the topic, and he should just as faithfully select the hymns and arrange them beforehand in harmony with the theme as the leader prepares his program for the conduct of the meeting. During the meeting he must be on the alert and change his music so as to keep in harmony with the spirit of the meeting as it develops, taking cognizance of every turn or change of sentiment.

Sometimes a dull meeting can be warmed back to life by a good rousing song, sometimes a lesson be clinched or an impression be deepened by an appropriate hymn at the right moment.

Get everybody to sing.

All present should watch the leader and keep in tune, harmony, and sympathy with him.

Use solos, duets, quartets, unisons, etc., occasionally. Keep out of "musical ruts." Remember that all music must be in harmony with the theme.

Do not always depend upon an instrument. Now and then sing stanzas without any accompaniment.

Do not forever depend upon the book for words and music. When familiar, sing without the book. Make the words and melody a part of your life. We must try to remember more of our Church hymns.

Catch the spirit of the meeting and fall in with it.

Sometimes a good reading of a hymn will do as much or more good than singing it. Be very sure, however, to have a good reader.

Now and then read a good hymn in concert. Every one can read; not all can sing.

Chorister, much of the success of the League devotional meeting depends upon you. Let voice and head and heart unite in the Creator's praise and in winning souls for Him and His service.—(From "How to Make the League Go.")

Hints for Your Social Meeting

Have a reception or social in April to welcome the new members. Every League should make a systematic effort to gain all the newly confirmed as members at this time.

Here are several suggestions for the social:

Getting Acquainted.

The main reason for having parties or socials is acquaintance. You want to know more people, you want to know them better, you want to get more people acquainted.

Here are some devices to "break the ice" at your socials and get people to know each other better:

The Reception Line.—This is the commonest way of getting acquainted, where the president of the League, or the social committee chairman, stands at the head of the line, and each one as he enters shakes hands with every one and joins the line at the bottom.

Autograph Gathering.—Small booklets are given to each guest as he arrives, and each one gets the names of as many people as possible.

Circular Introduction.—In smaller groups this is very successful. One says, "I am Jane Smith." The second says, "I am Mary Jones, and I know Jane Smith; the third, "I am Ethel Davis, and I know Jane Smith and Mary Jones"; and so on until the circle is completed.

Who Am I?—A name is pinned on the back of each one present, and he must guess his identity solely from the conversation which the other guests direct to him. Once he guesses his name, it is pinned on the front, and he goes about guessing others.

Musical Progress.—Two circles are formed, one inside the other. Music is played, as in "Going to Jerusalem," and when the music stops the circles cease moving and each converses with the one opposite him in the other circle until the music starts again, when the circles must move.

Paper Bag Handshake.—Each on entering has a paper bag tied on his right hand, which dare not be removed until it is worn off by shaking hands.

Family Names.—Give out cards with the names of different members of family groups to the guests as they enter; have the different families form into groups for the games.

Bean Game.—Give out ten beans to each one on entering. Each one must go about asking questions of everybody else, and each one answering by yes or no must surrender a bean. The object is, of course, to keep all one's own beans and get as many as possible from others.

Finding Partners.—Give out half an advertisement, half a puzzle, half of a picture of a flower, or piece of cloth, to each one, and let each one find a partner. In a large group, have four or five of a kind.

Postman.—Have notes distributed, such as "Meet me at the door," "I will be walking around with my hands folded," "I will be standing by the flowers," etc.; prepare two of each of these, distribute and have each one find a partner.

Tangled Web.—On cords two or three yards long, on each end tie a small tag. Leader holds these cords in center, the girls grasp the cords on one side, the boys on the other; the leader then lets go, and the crowd disentangles in pairs.—*Adapted.*

When All Take Part.

After everybody has met everybody else there should be at once something for everybody to do all together. People are happier and tire less quickly if vigorous action alternates with sitting still, and if games in which every one takes part are interspersed with games or stunts that permit the quieter ones to watch the others.

Games for all naturally fall into the following groups:

Moving About Games.—These are games in which everybody moves about. Charades, acting proverbs, acting out advertisements, are all familiar games in this class.

Animated Spelling Match is in this class also. Divide the guests on two sides, give each the letters of the alphabet with a few extra vowels; large letters cut from calendars will do. The leader calls out the words, and each side must endeavor to spell the word. The one who does so first wins the letters from the other side.

Art Gallery is another moving around game. Pictures are gathered of members of the League as babies or children, and are put on exhibition; each are given pencil and paper, and asked to guess the names.

Circle Games.—In this division come all the old time "ring games," such as "London Bridge," "Drop the Handkerchief," "Jolly Miller," etc. Try these again in your League. They are always playable.

Sitting Down Games.—To this class belong all the guessing games and contests. These are familiar to all. The magazines are full of them.

Another type of game in this class is games like "Gossip." Some one repeats a sentence, whispering it to his neighbor, and

he in turn tells it to his neighbor just as he hears it. As it goes down the line it receives many variations, and the last in line repeats it aloud, and it is generally something entirely different from the original saying.

"Questions and Answers" is in this same class. Divide the party on two sides. Have questions given to one side, answers to another; then have questions asked and then answered by one opposite.

A story told—names having been given previously to each one—and pauses made in the story, when the guests in turn fill in with their name, is another. This is the familiar "Peter Caudle" type of game.

Service Socials.

It is not enough just to have socials for good times for the League members themselves. "Socials to Serve"—good times for others—should be the motto of the social committee in every League.

First, do you ever take your meetings to the sick and shut-ins? It is lots of fun to see the pleasure and joy which a society can give others in this way.

Do you ever have your society visit the jails and conduct meetings there, or help with the music? It is good to be in jail once in a while!

Does your League ever visit and help any of our institutions, the hospitals, orphanages, children's hospitals, and settlements? It is good social work to participate in the work of these institutions. The young people in the vicinity of one of our orphan homes have banded together into a Young People's Auxiliary, which has Garden Parties, and Reception Days, and Autumn Festivals, and other social affairs for the benefit of the orphanage.

Then, has your League ever thought of conducting a nursery for the children on Sunday mornings, so that the parents could attend the church services? Have they thought of establishing a Christian kindergarten in your church, or aiding in its support? Have they volunteered workers, or aided in the establishment of a Daily Vacation Bible School? Are they aiding in any way the establishment of Weekday Christian Instruction in your congregation? All these are forms of social service which they can render your congregation.

For the community, your League also has a part. What forms of recreation have you in your neighborhood? How is Sunday observed? What literary advantages does your town afford in the way of musicales, lectures, and the like? What facilities have the Y. M. C. A. and the Y. W. C. A. for meeting the needs of the community? What forms of community service is your League actively engaged in? All these are questions to be answered in the complete social program for your League.

Any of the above suggestions makes acceptable social activities in which your League may engage at this time, which brings new members and renewed interest and activity.

THE CLOSE OF LENT.

The last days of the Lenten season are upon us. Holy Week is a most significant period. It should be the richest and most helpful of the season of prayer. It is the climax, as it were, in our spiritual experiences and enjoyment. It will prove such, without a doubt, to all who are in earnest in spiritual affairs; but to many, as we have often noted, it is almost an anti-climax. Many who begin at Ash Wednesday with resolution and enthusiasm apparently become weary in well-doing; they become irregular in attendance, slacken in prayer, and tired of service and self-sacrifice. It will not be so if we remember what Jesus said: "Watch lest ye fall into temptation, for ye know not what hour the Master of the house cometh." Let us make good use of the closing days of the holy season, that we may secure the best fruits for our lives by trusting to the utmost the precious love of our Lord and Saviour.

EASTER DAY.

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Luke 24:5, 6.

O day of days! shall hearts set free
No "minstrel rapture" find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays.

Enthroned in thy sovereign sphere
Thou shedd'st thy light on all the year;
Sundays by thee more glorious break,
An Easter Day in every week.

And week days following in their train,
The fullness of thy blessing gain,
Till all, both resting and employ,
Be one Lord's day of holy joy.

FALL STYLES

For afternoon funerals, wear a cutaway coat and a silk hat. If the funeral is your own, leave off the hat.—*Euclid Booster.*

AND AUTOMATIC

"I see Marconi has invented a machine that will send five hundred words a minute."

"That's nothing; I married one."—*Life.*

General Secretary's Letter

DEAR LUTHER LEAGUERS:

When this letter reaches you we will be in the midst of the Lenten season. May it be a blessed one to every one of you, leading you closer to the side of Him Who kept the first Lent alone for you.

You have doubtless noted the change in outline of the current Topics Booklet. We are trying to find the outline that will meet the needs of the greatest number of our constituents. Therefore send us your comments and criticisms.

At the beginning of each quarter there comes to the office a number of eleventh hour orders for topics. Please remember that these are mailed second class and therefore cannot reach you overnight, so order in advance. Why order quarterly anyway? Why not order for the year? Do not send orders to New York, but to this office. Orders sent to New York cause a day's delay. Do not order from the Publication House; this also causes a day's delay. The orders must all come to this office eventually, so they might as well come directly from you and save time and postage.

If you live in a large city and write to the General Secretary, give your street address, otherwise he cannot answer your letter. Within the past few weeks several letters have remained unanswered for that reason.

Please note the writeup on our Reading Courses on another page. To what extent are you using these courses in your League? Read again the General Secretary's Letter in the January REVIEW.

Several letters have come to the General Secretary expressing anxiety because it is reported that the General Secretary of the Epworth League of the Methodist Church is going to Germany to engage in young people's work and inquiring if the writer is not going to engage in similar work, as the Lutheran Church has such a large constituency in that country.

No, your Secretary is not going to Germany this year for three reasons, viz.: He has a convention to arrange for, the means are not available, the Luther League could not engage in work without the bounds of the United Church without the consent of said Church.

There are two sides to every story. If the Methodists are going to Europe to proselyte, as some of our correspondents seem to fear, then they commit a crime for which they must answer to Heaven, for a just God would hold no church guiltless which expended its missionary funds for such a cause when the biggest half of the world is still in heathen darkness.

Again, no true Lutheran could ever become a true Methodist, the difference in belief is too great. He could not scale the fence.

Now for the other side of the story. In the Good Book we read: "When my father and my mother forsake me, then the Lord will take me up." A few weeks ago we had a campaign for European Relief and fell down most tremendously. Possibly because we are forsaking our spiritual children abroad, and the Lord is sending the Methodists to care for them. Who knows!

However, your Secretary has not been blind to the need of young people's work abroad, and has really taken some steps in the matter which may have progressed sufficiently far at the writing of his next letter that he will tell you about them.

Wedding bells have again been chiming in Luther League circles. Up in Nova Scotia, Mr. Frank Garber and Miss Hilda Conrad have decided to change single harness for double. Down in North Carolina, Mr. Paul Lentz and Miss Stella Blackwell have reached a similar decision. The REVIEW wishes them a long, happy and prosperous

May the coming Easter be to every one of you a rising to newness of life in Christ Jesus. Yours very truly,

HARRY HODGES.

BOOK REVIEWS

MODERN CHURCH SYSTEM IN USE.—A Practical Handbook for Church officers and lay leaders, by A. D. Chiquoine, Secretary of the Laymen's Missionary Movement of the United Lutheran Church. Price 10c. Here is a little book dealing with methods, budgets, officers, canvasses and benevolences which should be in the hands of every church officer. He will be the better informed and prepared for reading it.

* * *

THE CONSERVATIVE CHARACTER OF MARTIN LUTHER. George W. Stephenson. Price $1.20. We are extremely sorry that this book did not leave the press in sufficient time to be incorporated in our Luther League Reading Course for 1922. It is a pointed, compact but comprehensive estimate of the Great Reformer. A splendid book to give to a non-Lutheran.

* * *

LUTHERAN LESSON COMMENTARY. Drs. Wiles, Hunton and Smith of the Church and Parish School Board of the United Lutheran Church. Price $2.00. Every Bible School teacher should have a copy of this book which is replete with helps, illustrations and maps. In this day when application must play as large a part as exposition in teaching, no teacher can afford to be without this book.

* * *

WORKERS WITH GOD. Rev. W. H. Greever, D.D. Price, paper, 60c.; cloth 80c. This book is a study outline of Christian trusteeship, stewardship and partnership, describing the workers, and their development, the plans, methods, purposes, motives and incentives for work. It should be read by all Christians and would make an appropriate Confirmation gift.

* * *

All of the above can be secured from the United Lutheran Publication House, 9th and Sansom Sts., Philadelphia.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

PALM SUNDAY

"Rejoice in the Lord alway and again I say: Rejoice." Faith has a holy task, to rejoice and to foster joy. It is not always easy to live up to the privileges of the Gospel. Palm Sunday is a day of gladness. God's hosts can take courage and show it. But amid the rejoicings of the first Palm Sunday the Savior beheld Jerusalem in her glory and wept. There are sorrows amid earth's exultations and there are joys amid her tribulations. The world is full of suffering, anxiety and distress today. What is our Palm Sunday greeting to our Lord? "Hosanna to the Son of David." However dark the days ahead there is only one outcome for the followers of the Lord. He tells us on the very eve of the crucifixion, "Let not your heart be troubled; ye believe in God, believe also in Me. * * * I go to prepare a place for you." God's highway to glory leads through sorrows and tribulations, but it leads straight to His glory and ours. Are we anxious in these troublous times of world confusion? Christians hear the call of God to steadfastness in faith and courage and we must show this in our joyous conviction of the Lord's reign and in our waving of palms before the Conqueror. The Lord was preparing for the cross, when He said: "That your joy may be full. * * * Your sorrows shall be turned into joy." Is the world dark, Christian? Praise your King with rejoicings that proclaim Him Victor and Savior in Whom we know that we triumph. Spread palms in His way. Sing His songs in the night. Let the world know that our faith never wavers. The Palm Sunday faith may see a cross ahead, but it sees the Resurrection, too. "REJOICE."

EASTER

The Resurrection is the supreme miracle of history. A dead Christ, an entombed Saviour, would nullify the Gospel, and reduce the world's dearest hope to a fable. Truly did Spinoza, the Jewish philosopher, say: "If the Resurrection be a fact, then by compulsion of logic, every man must be a Christian."

With a risen Christ, nature recovers her symbolism—every bursting bud, flaming bush and gorgeous flower is a proclamation of the triumph of life.

With a risen Christ, a man dares to plan a life commensurate with his aspiration. His is not a negative, not a limited temporary program. What he begins and aspires to be and do, he shall finish sometime, somewhere. Wrapped up in everlasting powers of a Son of God, the seed of immortality is only waiting the spring time of faith.

"He that heareth my word and believeth in Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

Do you wonder, that, to him who believes this word, and acts on his belief, that Easter Day brings a significant and personal message? He cannot remain mute, but gladly joins to the universal chorus of praise the heart melody of a resurrected life—his own SPRING SONG.

Ye mortals, catch the sound,
Redeemed by Him from hell;
And send the echo round
The globe on which you dwell.
With Christ we rise,
With Christ we reign,
And empires gain
Beyond the skies.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

PENNSYLVANIA

BERKS DISTRICT

The Berks District held their fifty-sixth semi-annual convention on March 9, in Hope Church, Reading. The morning session was devoted to business. At the afternoon session there were two addresses, "The Young Men and the Church," by E. W. Mentzer, D.D.S., of Reading, and "The Young People and Missions," by the Rev. Charles G. Beck of Reading, followed by discussion. A model Junior meeting conducted by the Junior League of Shillington, under the direction of Mrs. H. B. Schaeffer, and a Senior devotional meeting by the members of Grace League, Reading, closed the afternoon session. The address of the evening at the vesper service was made by the Rev. J. A. W. Haas, D.D., on "The Present Task of the Church."

PHILADELPHIA DISTRICT

The Philadelphia District is to be congratulated on the initial appearance of *The Philadelphia District Bulletin*, which is newsy, of good appearance, and written in good, bright style. More of our districts and locals should arrange for such Bulletins. The motto at the top, "A Better League Today—A Better Church Tomorrow," is a good one.

A "Live Wire Dinner" was held of the leaders of the District in Trinity Church, Germantown, on January 30, with almost 200 present. Speeches, songs, Luther League decorations added to the occasion. The principal matter discussed was plans for the entertainment of the State convention in September, and judging from the enthusiasm and the heartiness into which all entered, the convention should be a banner one.

PHILADELPHIA

League items from the Philadelphia District as given below show increased activity and interest throughout the District.

St. John's League is a League of service. Committees are serving in all the inner mission institutions of the city, as help to the pastor in his visitations, as ushers, in the Sunday School work, etc., the plan suggested by the leaflet, "When the Deaconess Came to St. Paul's."

Two short plays will be given after Easter by this League.

St. Paul's League at their annual meeting adopted the following recommendations: To entertain another League at each social; to become more active in District League work; to pray each day for the success of the organization; to make a greater effort to win others for Christ.

St. Luke's during the summer conducted a savings fund for its members. They recently held a bazaar the proceeds of which are to be devoted to the Endowment Fund.

St. Luke's is proud to claim as one of their former members Miss Marion Potts, now one of our missionaries in Japan, a letter and photograph which she recently sent showing that she is busy and happy in her chosen work, now being engaged in studying the language.

Trinity, Germantown, entertained the District "Live Wire Dinner." Shortly after Easter, a play, "A Regiment of Two," will be given. Devotional services are held regularly every Sunday evening.

Salem League entertained St. Simeon's Leaguers at an annual Calendar Party on January 26, at which a fine social evening was enjoyed by all.

HONESDALE

St. John's League is conducting an "Attendance Drive" to last for six months. The entire enrollment of the League is divided into two sides, the Reds and the Blues, under selected captains, and each side endeavors to get out the largest number at each meeting. At the first meeting after the contest was launched, in spite of a snow storm, the average attendance was tripled. The losing side—that having the lowest average attendance at the end of the six months—will provide a luncheon at the social meeting.

This League is also co-operating with the Sunday School in securing a new piano.

B. M. C. DISTRICT

The twenty-eighth annual convention of the B. M. C. District League was held on Washington's birthday in St. John's Church, Phoenixville, Pa. At the morning session reports of officers and committees and routine business was transacted. At the afternoon session three addresses were given: "How Can the Luther League Help the Cause of Inner Missions," Rev. G. H. Bechtold, Philadelphia; "The Advantages of the Luther League," Rev. H. L. Y. Seyler, Pottstown, Pa.; "Proper Social Standards for the League," by Rev. C. M. Snyder, Norristown, followed by discussion. Greetings were brought from visiting state and national officials. At the same hour the Juniors held their convention in the Sunday School room, with Master Karl Lachemayer, president Trinity, Norristown, Junior League, presiding, and a program consisting of musical numbers, recitations, a model meeting, three papers on "The Luther League Emblem," "The Junior League" and "The Junior Topics," stories and greetings from officials of the state and national organization, was rendered by the delegates from the Phoenixville, Spring City, Royersford and Norristown societies. At the evening session the speaker of the evening was Rev. C. P. Wiles, of Philadelphia, who delivered an inspiring address on "The Religious Training of the Young."

ILLINOIS

WOODSTOCK

The annual meeting and reunion of the Church at Hollywood was held Tuesday evening, February 7, in which all the organizations of the church participated. The speaker of the evening was Mr. C. T. A. Anderson, president of the Luther League of America.

DISTRICT OF COLUMBIA

WASHINGTON

The quarterly meeting of the Luther League of the District of Columbia was held in Keller Memorial Church on March 7. The devotional program on "Philip the Apostle" was conducted by the Rev. H. D. Hayes, D.D. A lecture on "The Stewardship of Life," by Rev. J. T. Huddle, D.D., followed. A series of conferences held simultaneously took up the rest of the program. These were as follows: Membership, Miss S. Trede, leader; Devotional, Mr. Irving Koch, leader; Inner Missions, Miss T. E. Nelson; Sociables, Mr. H. Fellinger; Lutheran Literature, Mr. H. Caemmerer; Officers, Mr. J. H. Solt; Stewardship, Rev. J. T. Huddle. Roll call, awarding of banner for attendance, and closing devotions completed this program. The next meeting, to be held June 6, will be the annual business meeting, with election of officers.

OHIO

The Committee on Luther League for the Synod of Ohio and the Executive Committee of the State Luther League met in joint session on February 15 in the Hamma Divinity School, Springfield. A special conference on Young People's work was conducted, with the following phases of the work discussed: "The Luther League, the Pastor's Helper," Rev. H. L. Meister; "How Can the Luther League Secure Men For the Ministry, or Enlist Young People in Definite Christian Service," Rev. C. A. Portz; and "The Value of Junior and Intermediate Work," Rev. W. O. Kantner. At the Vesper service, the two speakers were Mr. Earl Kochheiser, President of the Luther League of Ohio, who spoke on: "What Is the Luther League of Ohio Doing Today?" and Mr. O. C. Rohde, Vice-President of the Luther League of America, who spoke on "The History of the Luther League of America."

The Luther League of Ohio has sent out to each pastor in the United Church in Ohio a card for the purpose of gathering accurate information concerning the young people's organizations in their congregation. The kind of young people's society, the name and address of president, approximate membership, and whether the organization is active.

Much valuable information will result from the prompt return of these cards.

FINDLAY

The First Luther League arranges their programs in an unique way. A Surprise Committee prepares an innovation for each meeting. At the meeting on February 12, when they were in charge, a Silent Meeting was arranged. Little printed slips with the program was distributed, and each one on the program carried out his part as his turn came, without any announcement or without a leader taking charge. The Topic was on "Better Purposes" and the program, printed on tiny slips, was as follows: Song 4; Song 111; 23rd Psalm; Lord's Prayer; Song 116; Scripture Reading; Numbers 14:20-24; Piano Solo, Elizabeth Smith; Questions from Topic Booklet 1-8; Quarter with soprano obligato, "From Every Stormy Wind That Blows"; Questions 9-16; Remarks; Sentence Prayers; Song 117; Benediction.

KENT

A series of "Fathers' and Sons' Banquets" under the auspices of Wittenberg College, being held throughout Ohio, is having a wholesome effect on the work of the young people. The Luther League of Kent, as a result, is contributing a dollar a week, an individual member of the League giving a like sum, thus establishing a sum of over a hundred dollars a year, which is to be used to aid a student from the Kent congregation to prepare for the ministry, or enter into some other Christian work. Are there not other Leagues ready to do the same?

As a result of a Membership Campaign throughout Ohio the following reports have come in:

AKRON

Trinity League went "over the top," reporting an increase of 33 per cent. With a membership of 100, the average attendance from September to January 1 was 93.

CONVOY

Mrs. Lee Waller, Secretary, reports 17 active members at the beginning of the campaign, and 13 new members to date.

DAYTON

Rev. C. A. Robertson reports 21 active members at the beginning of the campaign, and an addition of 13 new members.

FINDLAY

The First Church reports a gain of 59 per cent., their membership on November 1 being 32, and 19 new members since added.

NEW YORK

BROOKLYN AND LONG ISLAND DISTRICT

Another new paper has made its appearance. This time it is "The Luther League Leader," from the Brooklyn and Long Island District. It is bright and sparkling, just like the District itself, and shows activities along every line of Luther League work. We quote the following items:

A 15 Point Program of Efficiency has been adopted by the State organization and Good Shepard, Incarnation, St. Luke's, Woodhaven, and Messiah have attained 13 points, while Cotta Club, Christ Church and St. Matthew's have gained ten points.

Great plans' are being made by this District for participation in the State Convention at Albany n June. A district song and cheer will be adopted, and banners will be taken to the conventon by the local Leagues. The State President, Rev. H. S. Miller, is of this District.

The Executive Committee of the District met on February 6.

New Leagues recently admitted to the District are Ascension and the Intermediate League of the Church of the Good Shepherd.

Special stress is being laid on the Luther League Reading Courses. One of the Efficiency points is a percentage of the members reading same, and aggressive plans have been made to circulate it throughout the District.

Inner Missions plays a large part in this District's working plans. The Chairman reports arrangements made for 37 services in various institutions during the next three months.

Messiah held a "Kiddy Party" in December. Entained with a meeting at the Faith Home, with an interesting program. Holds regular weekly devotional meetings.

St. Luke's, Brooklyn, gave a Valentine Party to the students of Pratt. Have a Literature Committee which not only boosts the Reading Courses, but looks after new subscriptions to the REVIEW.

Incarnation is stressing the point of the Efficiency Standard requiring 100 per cent. of its members reading the Bible. Pastor Miller to encourage this has preached a series of evening sermons on the Bible.

St. Matthew's and St. Luke's are both at work to gain the 15 Point place on the Efficiency Standard.

Other Districts might well emulate Brooklyn's example.

NEW YORK DISTRICT

The New York District Luther League met in convention on Saturday, Feb. 18, in Epiphany Church. At the afternoon session the subject "What Inner Mission Work Can a Young People's Society Do?" was presented by Miss Ida Winter, and at the evening session Rev. R. C. Dietz, President of the Brooklyn District League spoke on "What Does a Pastor Expect of His Young People's Society?"

NEBRASKA

HASTINGS

St. Paul's League has been holding interesting meetings, with the regular weekly study of the Luther League Topics, and with monthly business and social meetings. Several plays have also been given, among them "The Nativity of Christ," at which time special music added to the program.

FREMONT

Junior Luther League work very successful. Contest for new members just completed.

WEST POINT

Senior and Junior Leagues working hard. Supporting a protege in Africa, also helping out with church expenses.

FONTANELLE

Luther League coming good. Report more boy members than girl members. Rather unique. Other leagues take notice. It can be done. Get the boys interested, girls.

EXECUTIVE COMMITTEE NOTES.

Meeting held in Omaha January 8th. District League on way in Omaha. State League paper authorized. Mr. Robert Sackett and Miss Louise Wood of Omaha added to committee in charge of Junior and Intermediate work.

Mr. Alfred Beil, president of the Luther League of Nebraska, was elected president of the Council of the Student Volunteer Movement at its recent meeting in Yonkers, N. Y.

The Leagues of the City of Omaha have formed a District League of Omaha. On February 15 with 90 representatives present, and the Rev. F. J. Weertz in charge, an enthusiastic meeting was held for organization, and the following officers elected: President, Robert Sackett; Vice-President, Miss Edna Snell; Recording Secretary, Miss Marie Bock; Corresponding Secretary, Miss Inez Moore; Treasurer, Mr. Cecil Simmons. An interesting program was presented by the leagues represented and refreshments were served by St. Mark's League.

IOWA

IOWA CITY

The Iowa City League is showing increased activity. A well attended meeting with a musical program was given February 10; and interesting devotional meeting with the topic "Happiness" was held on February 17. On February 26 a business meeting was held, and 30 prospective new members were present.

COUNCIL BLUFFS

At our January meeting a final report was given of our Second Annual Jubilee and Bazaar held December 8. Net proceeds were $86.10. We have decided to make this an annual affair. A Christmas offering of $10 was sent to the Tabitha Home.

MARSHALLTOWN

Our meetings are attended by about 15 members and 10 to 15 others. We subscribed for the Lutheran Review and the Lutheran Herold for the reading room of the Y. M. C. A. Papers of other churches are in the reading rooms—why not ours? Has any other League tried this?

KANSAS

GREENLEAF

Miss Lillian Stoffel reports the following Luther League activities from that field: The Luther League is divided into three groups. Each group gives a social. These socials are given each month. The

League acted as janitor of the church, for which work ten dollars a month was received. Our Luther League promoted a union social among the young people's organizations of the town with more than sixty young people in attendance.

MICHIGAN

FLINT

The young people of Holy Trinity Church recently organized a Luther League, which, at the next convention of the national organization, will affiliate itself with this society.

NORTH CAROLINA

A new day is dawning for the Young People of the United Evangelical Lutheran Synod of North Carolina in the way of bigger and better service for the Church and the Master.

Since the merger of the old Luther League and the former Federation a new interest is being manifested. Many former Luther Leagues are holding for the first time Mission Study Classes and are having great success. In some places in societies of the former Federation, the problem of non-attendance, lack of interest, etc., is being solved by a weekly meeting, instead of once a month, with a live program from the Luther League Topics, LUTHER LEAGUE REVIEW and the Lutheran.

We suggest that every League that has not yet done so, to give the weekly plan a trial.

Every League in the Synod should be planning to have as many members possible attend the Church Summer School, July 19-25.

JUNIOR NEWS ITEMS

PITTSBURGH DISTRICT

The Pittsburgh District has gotten out an attractive and informing pamphlet on "Methods of Securing and Training New Leaders and Instructors for Junior Work," by Miss Esther E. Martin, Junior Chairman, 121 Fourth St., Monaca, Pa., from whom copies can be secured.

B. M. C. DISTRICT

The B. M. C. District in connection with its annual convention on Washington's Birthday, held a Junior convention, at which an interesting program was rendered. The Juniors themselves were in charge, and the convention was presided over by Master Karl Lachenmayer, President of Trinity, Norristown, Junior League. Opening devotions were conducted by the Rev. J. F. Kramlich, Royersford; exercises and musical numbers were given by the Juniors of Spring City and Royersford, a devotional meeting by the Phoenixville Juniors, reports of Junior rallies held in the District; two papers ere read, "The Junior League, What It Is" and "The Junior Topics"; greetings were brought from four national and state officers, and the closing devotions were conducted by the Rev. A. S. Tapper, North Wales.

BERKS DISTRICT

The Junior League of Grace, Shillington, which is one of the largest in the Luther League of America, conducted a model meeting at the District convention on March 9.

PHILADELPHIA DISTRICT

Philadelphia District Junior workers received so much help from a series of training classes held last year, in which practical help was given in story-telling, Bible work for Juniors, Hand-work, Music, and the use of the Junior Topics, that the same are being continued. On March 9 another meeting, when missions was stressed, and material to use in the work of Junior Leagues exhibited, was held. This Training School, which provides help for Intermediates as well, is under the direction of the District Junior and Intermediate Committee, Mrs. A. F. Keller, Chairman.

HELLAM

The Junior League of Hellam is conducting most interesting meetings. A Ford-Packer Contest, which unlike most contests is not to increase attendance, but is educational, is of great help. The children are divided on two sides, and each meeting at the end of the month conducted like an old-time Spelling-Bee. From sixty to seventy-five questions on the four topics studied that month are used, and the interest is keen. For each question answered correctly, five points is given. Junior leaders, try this plan in using the Junior Topics. It keeps the Juniors attentive throughout the month, in order that they may answer the questions. These will be supplied to any leader who writes to this office for same.

The Intermediates of Grace, N. S., Pittsburgh, are to be congratulated on their paper, The Intermediate Flypaper, which tells of their activities. "Once caught, you stick," is their motto. Some of their activities for January included annual election of officers, appointment of committees, a social held at the close of the meeting, a surprise meeting for the President, ten representatives at the Intermediate conference held at Rochester, Pa. The next Intermediate Conference of the District will be held under the direction of this League, and workers connected with the League are also members of the District Intermediate Committee. Here's hoping all stick.

The Juniors of Grace, N. S., Pittsburgh, have had a paper for some time, its title being The Gleaner. Some of their activities noted are an annual business meeting, a social given by the Juniors to the instructors, and a team from this League assisting a newly organized Junior League at St. Paul's Pitcairn, by a demonstration meeting. This League, which is the oldest in the Luther League of America, has teams appointed each week for the presentation of the Junior Topics, and great rivalry exists as to which will best arrange the meetings.

HIS GIFT TO THE DEAD—AN EASTER SUGGESTION.

A friend has sent the following touching account of a gift of love to the dead. It is an example worthy of imitation. It is an appropriate Easter suggestion. The account is as follows: "An old man came to the home of a certain clergyman the other day and laid down $150 "to help out some needy family." Then he told this story:

"Years ago, when all of my people were living, I could not afford to give presents. Things are different now, but most of my family have gone. I went shopping the other day, just as if they were alive. I picked out a present for an aunt of mine. She's dead and so I didn't buy it, but I put down the amount of money I would have spent. Then I went and got some things for my dead brother and for my father and mother and for a few old friends. I didn't really get them, you know, but I priced the things I thought they would like. When I added up all the money I would have spent it came to $150, and here it is."

Has anyone heard of a finer, more beautiful way of showing a man's love for his dead? The things he had wanted to do it was too late to do now. He might, it is true, have spent money on stone to make more artificial and melancholy the quiet hillside where they rest. He found a better way to spend his affection, to remember in fancy those he could no longer reach and then to see that his loving memory of them went to make others happier. He made his love for his dead a power to gladden the living. He laid tribute on grief and made it a blessing. It is not a sad story. It is an experience which will bring comfort to any sad life—the comfort which comes to the sorrowful in remembering the dead by a gift of love to the living. It is an example worthy of imitation.

Hints for Senior Topic Leaders

BY REV. J. S. ALBERT

How Do You Lead? Enthusiastically or Laxadaisically? With Preparation or Helter-Skelter Like? Let us be honest with ourselves. Do you say "I'll be lucky to get a chance to look at the Topic on Sunday?" Or do you really take time beforehand to look up books on the subject or get your assistants or your aids in the discussion of the Topic? On this important part which preparation plays, depends the secret of success for a spirited, devotional and instructive meeting. We are so prone to let everything go until the last minute, and we hurriedly without any forethought look up the hymns, or hastily glance over the Bible lesson, and then expect the meeting to go along without a hitch and be a blessing and an incentive for further meetings to those who attend. No wonder time drags, and the meetings are so uninteresting. The leader is a great deal to blame for the statement that the topics are so uninteresting, and for the lack of attendance at the League meetings. *Fire begets fire; enthusiasm, enthusiasm; coldness, coldness; dispiritedness, dispiritedness. Now, leaders, you are the solution for the best meetings. Will you do your part?*

Topic for May 7—Hymns from Common Service Book. "O day of rest and gladness," "This is the day the Lord hath made," "Safely through another week," "Lord Jesus Christ be present now," "Blessed Jesus at Thy Word." Psalm 42 is very appropriate.

The leader can show the importance of this topic, "*Better* Lord's Day Keeping." Why called the Lord's Day and not the *Sabbath?* The Scripture lesson forbids *unnecessary* work on this day, and demands the day be kept *Holy.* What is meant by "Holy?" How can we stop the spirit that commercializes the day? The Lord's Day is a Day of *Rest* and a Day of Worship. The tendency to make the Lord's Day a mere holiday instead of a *Holyday* is not in keeping with the Commandment? A close relationship between the manner of observing the Lord's day and the state of the Christian Church. Prove this.

Topic for May 14—Hymns from C. S. B., "I Love Thy Zion, Lord," "The Church's one foundation," "The Lord my Shepherd Is," and hymns on Christian Service. Use the psalm given for the lesson or Ps. 48.

How can we help our Church? The leader could bring out some of the ways in which this can be done, asking the members to present other methods. 1. Appreciate our Church. 2. Boost our Church. 3. Recognize that it is *Our* Church, not someone else's. 4. Attend the services. 5. Take part in them. 6. Pray for the Church and everything therewith connected. 7. Help to solve the problems of the Church.

How Get Help from the Church? 1. By realizing the mission of the Church. 2. The importance of the Word and the Sacraments. 3. Studying Her History and Life. 4. Learning the Teachings of the Church. 5. By Loving the Church.

There are many other things that might be given but we will let the leader and the members think and discuss for themselves.

One way in which the League could help and get help is primarily by attending the services, especially helping with the evening service.

Topic for May 21—Hymns, "O Word of God Incarnate," "A glory gilds the sacred page," "Lord, Thy Word abideth." Also Hymns on The Kingdom of Christ. Use Psalm 119, parts to be chosen.

The leader can show that the league is the Training School of the Church. Its Importance, and its Helpfulness. Might be well to make this meeting a practical one by asking each member what the league has done for him. The league certainly gives opportunity for the young people to develop and use their talents in the service of the Master.

The League gives us an opportunity for using our talents, by each one taking part in the League work. We learn to become *Active* Church members. The League affords many sociable companionships, and good helpful Christian fellowship. Here is where the young people can give expression to wholesome amusement and innocent enjoyments, which belong not to the cheap, trashy, and "jazz" pleasures of the world. Certain it is that wholesome recreation is furnished by League membership.

Topic for May 28—Use the good, stirring missionary Hymns. Make this meeting a real missionary one. Try to secure recruits for personal service among the members, not only to securing a response to the great problem of ministerial supply, but that each member may be a force in the upbuilding of the Church at home, in his own personal way. Stress Soul Winning.

The story of Dr. Raynolds certainly shows that God can use even medical men and nurses in the great mission work in lands beyond the seas. Here is a wonderful opportunity for the Committee on Life Service to do its work. Don't fail in this.

Senior League Topics

Third Sunday
after Easter. May 7, 1922.

BETTER LORD'S DAY KEEPING

Jer. 17:18-27.
(Rev. J. I. Meck.)

DAILY BIBLE READINGS.

Monday—Exodus 20:8-11.
Tuesday—Isaiah 58:13-14.
Wednesday—Ezekiel 11:11-26.
Thursday—Matt. 12:1-14.
Friday—Col. 2:16-23.
Saturday—Heb. 4:9-16.

No subject is more vital to the welfare of the Christian religion of this present age than the question of the proper keeping of the Lord's Day. We are aware that there are many different opinions concerning the observance of this holy day, but there can be only one true position for those who love God and obey His commandments. A study of all the passages of the Bible on this subject would be intensely interesting and profitable, and would enable one to come into the clear on the present day discussions of the subject.

The passage in Jeremiah presents a concrete illustration of the necessity of keeping the Lord's day holy. From the very beginning of time the seventh day was a holy day. The commandments given to the chosen people through Moses contained a law governing this day, "Remember the Sabbath day to keep it holy." Israel needed to be constantly reminded of the sacredness of this day, and in the days of Josiah there was great laxity in the observance of this commandment.

The prophet had received specific instructions from God to awaken the people to a realization of their sins. He was to give a strong and vigorous proclamation in the place of concourse—in the gates where the people passed in and out, and where all the important business of the city was transacted. It must be proclaimed so that everyone may hear—kings, priests, people—all must hear and then obey God's law. This law has universal application and no one is exempt from observing it. This feature of the law is especially needed today, and all men should be made to feel that this commandment is binding upon them no matter what position in life they may hold.

Four things are clearly brought out in the passage.

1. *How God's Day is to be Kept.*

The Lord's Day is to be a day of rest and not a day of work. There must be an absence of the secular and a fullness of the sacred. Sabbath keeping is not necessarily a state of idleness but a concern for the things of the soul instead of the things of the world. In the explanation of the third commandment Luther very correctly states that "We should so fear and love God as not to despise His word and the preaching of the Gospel, but deem it holy and willingly hear and learn it." The spiritual note is dominant, and all confusion of thought will cease if this interpretation is kept central. The observance of the day, however, to the Christian should not be controlled by law but by love. The Christian should love God and should find delight in worshiping Him. He should love the courts of the Lord—"I was glad when they said unto me, let us go into the House of the Lord."

Certain things in our complex modern life require the work of some of our citizens on the Lord's day, but it is a known fact that the number of those who are compelled to work on Sundays would be materially reduced if the great majority of our people would be interested primarily in spiritual rather than worldly interests. We should love our neighbor as ourselves and at least as far as we are able to give all an opportunity to worship God.

If the animating impulse is the cultivation of the spiritual life there will be no need of "blue laws." If Christian parents set the proper example to the children much of the problem will be solved. But the growing tendency is to profane the Lord's day.

II. *How the Lord's Day is Profaned.*

If the guiding principle is kept in mind, and the conscience be permitted to assert itself, it will be easy for the Christian to determine just what is permissible on the Lord's Day. The passage again indicates how the Sabbath was profaned. The children of Israel "bore burdens" on the Sabbath day and when their attention was called to their sins they hardened their hearts. In refusing to obey the Lord they fell into other sins and as a result religion decayed.

God's Day is profaned by pleasure and unnecessary work. To many Sunday is merely an opportunity for pleasure. The inducements offered by the world are too strong a temptation and religion is thrown to the four winds. The proportion of those who worship God is small in comparison to those who spend the day in pleasure.

It is unfortunate that men are compelled to work on the Lord's day. There is, however, legitimate work. The physician, the nurse, the minister, and certain laboring men are called upon to serve mankind at all times. But men should not be forced to labor at tasks which can as well be performed on a week-day. God's command applies to us today as well as to the children of Israel.

III. *The Blessings of God for Obeying His Law.*

God promises to bless Israel if His commandments are obeyed. Israel will be rewarded. The court shall flourish. The kings shall sit upon the thrones of judgment, the thrones of the house of David. No foreign foe shall disturb them. The city shall abide forever.

God's promises hold true today. Civil and religious prosperity go hand in hand. A state is no better than its Christian people make it. No better contribution can be made to the welfare of the community than the obeying of God's commandments.

IV. *The Judgment of God if the Day is Profaned.*

"A fire shall be kindled in the gates" intimates that an enemy shall besiege and assault the gates and force an entrance by the use of fire. The city shall be brought to ruin. This was fulfilled by the army of the Chaldeans. Today the fires of sin are destroying the bodies and souls of men, and thousands are going the way of disaster and ruin, both physically and spiritually.

Let us then do all we can to keep the Lord's Day holy. In proportion as we keep this day holy so shall all our days be holy. In the light of eternity we must take our position with those who regard the sacredness of this command.

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Fourth Sunday
after Easter. May 14, 1922.

HOW CAN WE HELP OUR CHURCH AND GET HELP FROM IT?

Psalm 122:1-9.

DAILY BIBLE READINGS.

Monday—Matt. 16:13-20.
Tuesday—Matt. 18:15-20.
Wednesday—Acts 2:46, 47.
Thursday—Rom. 16:1, 2.
Friday—I Tim. 3:14-16.
Saturday—Heb. 12:18-21.

Some Bible Hints. Our presence strengthens, our absence weakens, the pastor, the people, and the influence of the Church. Psalm 122:1.

In attack a compact city is safer than a straggling town. If Christians were builded together, they could overcome any evil they choose. (Psalm 122:3.)

Strife ruins a Church. It always creates new problems. We can help by praying and working for peace, and by a peaceful life. (Psalm 122:8.)

When tempted to say, "I get no good from the Church," let us think of others and attend "for our brethren and companions' sakes." (Psalm 122:9.)

Suggestive Thoughts. We can help by fitting ourselves for teaching in the Sunday School. The Church of tomorrow is builded out of the children of today.

We can help by doing carefully whatever task we are asked to do—in Luther League or in the Church life. The Church needs willing workers.

We can help by our gifts. Usually we give too

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

little, less than we would give to lodge or club. Study the question of Christian stewardship.

We can help by constant and ardent prayer. The Church's work is spiritual, and is furthered by spiritual means. Prayer is power.

A Few Illustrations. It is the nature of a tree to grow. So is it with the Church. If growth stops, there is disease somewhere. We must win others or die ourselves.

Men are impressed by a family in which love, peace, good will and service prevail. The Church is a family. If it is rent by strife, it cannot serve the world.

The Church is a body. Now, in a body there is no useless part. In the Church each one has a place and work to do. We can help by fitting ourselves for useful tasks.

The Church is God's ambassador in the world. We must speak God's word in the community and to the ends of the earth.

To Think About. Wherein may our Church be strengthened? How may our society help the Church? If all Church members were like me, what would our Church be like?

A Cluster of Quotations.

In proportion as the Church becomes luxurious it will become feeble.—Parker.

Hospitals cannot do the work of the Church, which is a school of personal religion, the root of all morality and its aim is spiritual.—E. T. Sullivan.

Church work and Church attendance mean the cultivation of the habit of responsibility for others. —Roosevelt.

The mission of the Church is not civilization, but salvation; not better laws, purer legislation, social elevation, human equality, and liberty, but, first the kingdom of God, regenerated hearts, and all these things will follow.—A. E. Kittredge.

Fifth Sunday
after Easter. May 21, 1922.

WHAT THE LUTHER LEAGUE DOES FOR ME

Matt. 25:14-30.
(Luther Waidelich.)

DAILY BIBLE READINGS.

Monday—Matt. 21:28-32.
Tuesday—Matt. 21:33-36.
Wednesday—Matt. 22:1-14.
Thursday—Matt. 25:1-13.
Friday—Matt. 25:14-30.
Saturday—Matt. 25:31-42.

What I do for the Luther League ofttimes determines what the Luther League does for me. My consecration and activity are in direct proportion to the benefits I receive from that organization. In the parable of the Scripture lesson we find that the Saviour entrusted to the first servant five talents, to the second two talents, and to the third only one talent. It was their faith asserting itself in activity which was the real secret of the blessing received. We are the servants working for Him.

The parable warns us against negligence and indolence in our vocation and work. It enforces the need of putting all diligence into our outward service, if we would give an account with joy and not with sorrow. The life of God in our hearts is the sole condition of a profitable activity for the kingdom of God. The first two servants represent the more active members of the Church.

Our Luther League organization gives us splendid material whereby we may develop spiritually, educationally, and socially. Is this sufficient? Unless we work and trade with these talents no Luther leaguer should expect to receive a blessing. Without our personal activity we may fail to realize our opportunity to receive the blessing.

The Luther League Encourages and Provides Systematic Training in the Spiritual Growth and Development of Our Young People.

This may not appeal to many as a very popular program. Nevertheless it is one of the essential and fundamental activities of any organization whose purpose is to develop consecrated Christians.

The Luther League teaches that the real source of true happiness in the life of a young person is not merely the development of social and educational activities, but also the strengthening of spiritual resources. Sooner or later all leaguers come to the need of such wells of living waters. We must not allow Carlyle's terrific comment on eighteenth century life to be true of twentieth century living "soul extinct, body well alive." Days will come when happiness cannot spring from outward circumstances. We must develop the spiritual life within and carry it with us amid the forbidding temptations of our modern life. It is only in so far as we are able to combine what we are with what Jesus Christ is that we can ever help to solve the problems of this generation. If we are one with Him there will come to us the clear vision of what to do and how to do it. In this way leaguers can meet the complications of our present day life.

(a) *The Luther League Stimulates the Educational Growth of Our Young People.*

Today we hear from many sources an urgent plea for more religious education. Protestants are realizing that our young people are not receiving adequate religious instruction. Is the Luther League to blame for this deficiency? Can anyone say that this organization has not endeavored to meet this need? We grant that the Luther League may not be able to comply with all the demands of a larger and more comprehensive program for religious instruction. However, our young people have failed ofttimes to realize the opportunities afforded by this organization for their educational advancement. Our Topics have discussed all phases most needful for intelligent church membership. The Reading Courses, Tracts and REVIEW articles are written to stimulate and increase the general average of intelligence. It is acknowledged that the coming decade will make greater demands upon educated men and women than any corresponding period in the history of our country. If the next generation be deprived of the inestimable privileges of a complete education in its highest sense, the outlook for our Church is grave.

Has not the Luther League given us the talents but too frequently have we buried them? The needed increase will never be attained by feeble personal effort. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of truth." II Tim. 2:15.

(b) *The Luther League Has Been a Vital Factor in the Social Development of Our Young People.*

This is one of the important contributions the League is making in the development of the congregational life. Young people naturally desire association, a factor which cannot be ignored. Many young people think Church work rather dull and uninteresting. They feel that if they decide to live the Christian life they will have to renounce this or that enjoyment. Their existence would become a grim unlovely sort of living. They imagine they would lose the charm and joy of life. The Luther League through its social activities has endeavored to change such conceptions. Jesus took religion into the strangest places. He mixed it with wedding parties, wanderings through the fields, groups on the street corner and even a dinner in the home of a Pharisee. These occasions were made more glorious and pure because Jesus brought religion into them.

He did not limit it and create the feeling that the world must be shunned. He thought of religion as applying to every condition of life.

The Luther League aims to teach that religion is such a beautiful and simple thing, so mixed with all other joys and beauties of life and not a grim, forbidding matter which often young people fancy it to be. On one occasion a young man came to his pastor and said, "Dear pastor, I am going away from home and I wish you would tell me what I must do and what I must not do." His pastor, placing his hand upon his shoulder, answered, "My boy, fill your heart with the love of God and then do anything in the wide world that you want to do." This is a definition of a wholesome, radiant, happy Christian life. Young people must realize that the whole world is the field for religion.

(c) *The Luther League—a Training School for Christian Service.*

The young people of our Church have been taught to realize that our life with God has a direct bearing upon our daily relationships. The Luther League has pointed the way not only to rendering real service in the Church but likewise to our home-folk, friends, neighbors and especially to the community in which we live. As Dr. Fosdick has said, 'One of the most ruinous ideas in the history of human thought is that neither service to man nor any moral rightness whatsoever is essential to religion. In wide areas of religious life, to satisfy God has been one thing, to live in righteous and helpful relations has been another." The real Leaguer realizes that unless he lives in helpful relations with his fellowman he can-

not be on right terms with God. We are saved to serve and we are not safe unless we serve. Many men have no talents for the conspicuous activities of Christian Service. God does not ask the man of five talents to serve as the man of ten. He does ask that each man accept his life as one of costly self-denying service. Leaguers have been taught to render service to the sick and poor, to the criminal or castaway. We are prepared to be helpful and do work in our local congregation, community, the Church at large and indeed in our mission fields. To neglect our privilege and responsibiity for service is to lose our opportunity. Even in wordly matters talents not used pass away from their possessor and the strenuous worker seems to gather to himself what is lost by the idle. The Leaguers who refuse to make this surrender in Christian service, although they have confessed their faith in Christ, fail to find the real source of the true life with Christ. Our Christian life must be a devotion to the welfare of man, to the service of the lowliest and lost. The love of God for us, our love for God, and our love for our brethren must be perfectly mingled.

Sunday
after Ascension. May 28, 1922.

THE VETERAN OF VAN (DR. RAYNOLDS)

(Missionary)

Matt. 10:5-8.
(Rosalyn Summer Sease.)

DAILY BIBLE READINGS.

Monday—Acts 15:36-41.
Tuesday—2 Cor. 10.
Wednesday—2 Cor. 11.
Thursday—2 Cor. 12.
Friday—1 Peter 2:20-25.
Saturday—1 Peter 3:13-17.

Van's First Protestant Service. Into the walled city of Van, with its narrow streets and mud houses, its bazaars and mosques, there came one day in the year 1871 two young men from America. Their presence excited no little attention as they rode their horses along the stone paved street and stopped in front of the khan, or inn, where they secured lodging. The next day when they appeared on the street, a crowd of boys followed at their heels crying, "Prot, Prot," a nickname for Protestant and a term of derision in that part of the world. The following Sunday a service was held at the khan, which proceeded quietly enough until a Turkish teacher, a venerable man with long, white beard, entered the room, took up a Turkish book and began to read aloud to his followers. This mark of disrespect acted like a signal to the crowd outside who began throwing sticks and rubbish into the room. The disturbance grew until a Turkish colonel chanced to pass, inquired the cause of the tumult, examined the passports of the strangers, and left soldiers on guard. Such was the character of the first Protestant service in Van held by Dr. Raynolds.

This August Sunday in 1871 marked the first attempt of Dr. George C. Raynolds of Chicago, accompanied by Mr. Wheeler of Harpoot, Turkey, to open a Protestant mission in Van, with its Mohammedan mosques and Gregorian churches, and its medley of races, Jews, Turks, Armenians, and the lawless Kurdish tribes.

A year and a half after the first prospecting tour in Van, Dr. Raynolds came with his wife and two other missionary families to make the city their permanent home. George Raynolds was at this time a young man in the early thirties who had received a double training for his missionary career, having studied both theology and medicine, after taking his B. A. at Williams. He had been pastor of a church and he had been a practicing physician in Chicago as well as surgeon in the United States Navy. Mrs. Raynolds, whose maiden name was Martha Tinker, was a Mt. Holyoke graduate who had afterwards taught in a seminary in Chicago where it was she met the young physician whom she married and accompanied to Turkey. Their first move was a bold one. On the very next Sunday after their arrival they held two meetings in their home, thereby disclosing at once the object of their coming. Though it was an unpopular cause they preached, those first services were attended by no less than fifty in the forenoon and seventy-five in the afternoon. Exactly one week from the day she arrived in Van, Mrs. Raynolds opened rooms for a women's meeting, at the third session of which thirty were present.

Father of Five Hundred Orphans. There was the Russo-Turkish war in '77 with the years of famine that followed. There was a raging epidemic of cholera in '93 when the doctor missionary did such splendid service that Gregorian priests forgot their old enmity and invited him to lecture in their church upon cholera prevention and treatment. In '95 and '96 came the first Armenian massacre, a fury of bloodshed which one shudders even to think of, but which some missionaries in Turkey have twice had to experience, for the crime was repeated in 1915. In the poverty and distress which attended the general panic, the missionaries came at once to the rescue and, by their system of food distribution and industrial relief, gave aid to more than fifteen thousand people. Four great ovens were in operation using fifty bushels of wheat daily and industries were started which employed more than a thousand workers. In this emergency the people discovered how much they owed to the little group of foreigners who had come to live in Van for no gain unto themselves but simply to help their brothers of another race.

Out of the massacre grew an enterprise which was perhaps the most remarkable work performed by the Van missionaries, the care and training of Armenian orphans whose parents were killed by the Turks. Think of a man as at once station treasurer, distributing relief all over the plain, and keeping the accounts involved, sending the reports that are required, keeping up preaching services in two places, four miles apart, superintending the care of five hundred orphans and four hundred day pupils, the five hundred not only cared for physically, but taught and so utilized as in part to pay their own expenses. For example, there are trades taught, and half the day is given to trades and half to study. All the cloth used is woven by the children in the looms on the place, the skins of the oxen and sheep eaten are cured and boys make them up into shoes of three grades. Carpentering and blacksmithing are also done. All the food needed is prepared on the place, thus training up another corps as bakers and cooks. So you have every day, being taught how to live useful Christian lives, more than five hundred children.

If we could procure the graduate record of these Van orphans we should not only read some stirring tales, but we should perceive how far the influence of one man has reached. There would be stories of Gregorian villages transformed in character by the presence of the Christian teacher, a former Van student. Here and there would be found honor students who went to European and American universities for further study. And in the United States at the present time we should discover former Van orphans, one a pastor of a Presbyterian Church in California, and several studying to become doctors, nurses, engineers in preparation for the day when they shall be able to return to their own people. Some few are left in Turkey, and some, alas, the orphans of one massacre have become the victims of the next.

Van in 1913. In 1913, a new church was finished and dedicated. There were now seven hundred members of the Protestant Church, with a congregation which averaged nearly six hundred. The boys' school increased its enrollment until it reached about five hundred, while in the girls' school that number was exceeded. Student government was tried with the boys with great success. A hospital was built which cared for hundreds of patients, while beyond the city limits schools were established in eighteen villages. To start with a hired room in a Turkish khan and in forty years to have acquired a church, hospital, windmill, school buildings, dwelling houses, and a college in prospect!

The Siege of Van. Dr. Raynolds was in America soliciting funds for a college when in July, 1915, came the startling message from Mrs. Raynolds, "You cannot come too soon." Finding a new route via Christiania and Petrograd, he set out at once for Van. All went well until he reached Petrograd when he heard that some catastrophe had happened at Van and the missionaries had fled to Tiflis. His wife, his associates, his life-time work. What had become of them all? With anxiety sharpened by every hour of travel he went on his way to Tiflis to find a little group of outcast missionaries mourning the loss of the eldest among them, the one who had been a mother to them all as well as to hundreds of Armenian orphans. Upon Dr.

Raynolds the blow fell most heavily, for she who had died but two days before his arrival was his very own wife, his companion of nearly fifty years.

In those grief-stricken hours he heard for the first time the story of the siege of Van, how for twenty-eight days twelve hundred Armenians, armed with only three hundred rifles and a scant supply of gunpowder and bullets, held out against five thousand Turks with cannon and no end of ammunition; how six thousand Armenian refugees crowded into the American compound, bringing all kinds of problems, housing, sanitation, food supply, medical treatment; how for two days the mission property was bombarded and every building damaged; and how, when defeat was hourly expected, the Turkish army fled, the Russians captured the city, and the siege of Van was lifted. Under Russian government many Armenians ventured out of hiding and went back to their homes, while a thousand Turkish women and children took their places in the American mission. With them came the typhus germs which did such unlimited havoc, prostrating five of the missionaries on almost the same day and throwing upon Mrs. Raynolds, that worn, indomitable body, the entire management of the mission. One of the missionaries died, and before the other four recovered, the Russian army was retreating and the Turkish army advancing in greater numbers upon the city. There was a wild, mad flight of Russians, Armenians, and Americans toward the Russian frontier. The barest necessities were collected and piled into carts, upon the top of which two of the sick people were fastened. In rude conveyances provided by the Russian Red Cross the other two patients were carried, while Mrs. Raynolds drove a cart packed with children and baggage. Three days distant from Van the terror descended. On the mountain sides were stationed Turkish soldiers who began firing upon the helpless procession in the road below. Their only hope was a mad dash for safety, and so for three hours people ran and horses galloped through that terrifying rain of bullets. As a pitiful climax to her experience, Mrs. Raynolds jumped from the wagon to adjust the harness, fell and broke her leg. Russian surgeons set the broken bone and placed her in an ambulance for the rest of the way. In excruciating pain she jolted for three days over those stony roads without a word or sign of complaint, but at the journey's end the limit of endurance was reached and in a hospital at Tiflis she died. Such were the events that had happened during Dr. Raynold's absence. His wife dead, his fellow missionaries in flight, and his work of forty years "shattered to bits," buildings destroyed and people scattered and killed!

"The Beloved Father of the Armenians." The following year when the American Relief Committee opened work in the Transcaucasus, Dr. Raynolds was among the first to volunteer for service among the thousands of Armenians congregated there. At the age of seventy-seven he again crossed the ocean and took the long trip overland to Erivan, Russia. There a thrilling reunion took place with a group of Van People who had escaped massacre. "Joy and sorrow mingled in every heart," said Dr. Raynolds, "for in every household were great gaps." At Erivan he found children of his former orphans at Van, orphans of orphans, and he thanked the Lord that He had given him twenty years of orphanage work to prepare him for this task of his old age. He had already opened his "own pet institution," an orphanage for boys who for months had run wild in the mountains, when in March, 1918, came a "bolt from the blue," as he described it, an order from the American Consul to drop everything, come at once to Tiflis, and prepare to leave Russia as speedily as possible. There was nothing to do but obey and go reluctantly away after a heart-breaking scene with his beloved boys.

From Tiflis, the missionary, twice exiled, traveled via China to California where, fittingly, he spent hs last days making a home for four Van orphans who were studying in California University. There, in Berkeley, in February, 1920, he died, in the eighty-first year of his life and the fifty-first of his missionary service.

GOOD FRIDAY AND EASTER

What does Good Friday celebrate? Good Friday celebrates the sacrifice Jesus had to make of his life. Picture the scene. The man who brought hope to the human race is hanging on a cross. Over his head is the sneering sign, "This is Jesus, King of the Jews." On either side hangs a thief. Around his feet sit the soldiers, casting lots for his garments. About him on that barren hill called "the place of the skull," he looks down into the upturned faces of the thousands who less than a week before were calling him "king" and "son of God." The world has scorned the hope which this man has brought. Men have laughed at his dreams and ridiculed his faith. But he has clung to his hope in spite of their laughter and their crucifixion. And his last words are, "Father, forgive them, for they know not what they do." Darkness falls upon the scene. The people drift away. The Roman soldiers go back to the town. Jesus is left alone on the cross, a crown of thorns on his head, a spear thrust in his side—alone but for Mary, his mother, who stands at the foot of the cross looking up at her crucified son.

And Easter, what does Easter celebrate? Easter celebrates the conviction of the Christian world that this man was the conqueror of death. The man you saw on a cross on Friday meets you Easter morning and says, "All Hail!" They couldn't kill him or his hope by nailing him on a cross. You can't kill a man's soul by nailing him on a cross. This man started out with the hope of making a new world. When he died he had drawn just twelve men with that hope, and one of them had betrayed him. Defeated? Wait? The eleven men come back. They begin to follow this man and his hope. They yield themselves utterly to the indwelling God. They work and preach with passionate zeal. They give up their lives as he did. But today they, too, meet us and cry, "All Hail!" After them, unknown thousands have been following that same Leader and shaping this world after his hope. Call the roll. Augustine! Francis of Assisi! Thomas a Kempis! Savonarola! Martin Luther! John Wesley! George Whitefield! Charles Spurgeon! Joseph Parker! Henry Ward Beecher! Phillips Brooks! Abraham Lincoln! These all died in the faith, not having received the promises but having seen them and greeted them from afar. And these men all meet us Easter morning and cry, "All Hail!"

Easter stands for a fact: That Faith is more vital than doubt, Hope is more lasting than fear, that Love is stronger than death!

Hints for Intermediate Leaders

May Memory Context—Psalm 67.

TOPIC—MAY 7—"AN AMERICAN GIRL WHO GAVE HERSELF FOR ARMENIANS."—ZOE I. HIRT.

Prayer for Missions and the Near East.

The story of "The Veteran of Van," as found in the text book, "A Noble Army," is full of thrilling tales from the lives of Dr. and Mr. Raynolds in Armenia. Have *boys* prepared to tell the stories about Taveet and Essahag; Dr. Raynolds' encounter with Kurdish bandits one May morning on the Moosh plain, and the sequels to this tale; how the Turks built a church for the Armenians, and how Dr. Raynolds got his windmill and pump; the last years of Dr. Raynolds' life.

Explain how Dr. and Mrs. Raynolds' work among the Armenians is like the work of Christ's disciples among "the lost sheep of the house of Israel."

An offering for our Lutheran work in the Near East.

Read in LUTHER LEAGUE REVIEW (February), page 14, Rev. H. Mackensen's article; also page 15.

TOPIC—MAY 14—"THE SWIFT FOOT."—REV. CHARLES M. TEUFEL.

Hymn—"Take My Life," etc.

Prayer—For Christian Athletes.

Procure an account of the noted sprinter, Bernie Wefers, in training his son.

As an object lesson, demonstrate correct principles in starting for a sprint.

Have explained "classified racing"—Y. M. C. A. Christian Training Handbook.

Secure for reading a digest of the cigarette laws of your State.

Paper—"Why I Lost My Last Race."

Paper—"Sprinting or Dancing for Control of Feet, Which?"

Review May Memory Context.

MAY 21—"THE NEWCOMER."

Hymns of Love.

Prayer for the new arrivals.

See topic article and secure "Who Cares?"

Paper or talk—"How I Felt as a Newcomer in This Town or Community."

What meant the Polish newcomer in saying for Samaritan, "Sir American"? See, if possible, Miss Applegarth's book, "Next-Door Neighbors."

Plan as result of meeting to make any and every new boy or girl in the neighborhood feel home there, even to the point of giving a party in honor.

TOPIC—MAY 28—"SERVANTS OF THE NATION."

Prayer for Christian patriotism.

Prayer hymns—"God Save Our Native Land" and last stanza of "America."

Trace the service topics, marked "social"—Home, Community, now National.

Repeat words of allegiance to the American flag and the Christian flag.

What comes after a salute to the flag?

How was Amos a national servant? See Amos 5:4-15.

Impress the study of civics.

Consult Dr. Jacob's book on "Lincoln's Gettysburg Address." Quote from it.

Review points made in topic presentation.

Trace how Home Missions is foundation of true national service.

Plan some message of cheer for a disabled soldier.

Resolve to promote more earnestly the Home Mission cause.

VALUE OF A LUTHER LEAGUE

(*Continued from page* 13)

and say, "Well, cheer up, I know exactly how you felt." And your pastor steps up and says, "Well done, a good beginning; you will do better next time." And you did. The Luther League has trained you, educated you to think and speak on your feet.

You represent one of the three per cent. who have received the advantage of the educational feature of the League. Those who seek other entertainment represent the 97 per cent. You have gained. Don't you want to bring in some of the 97 per cent. and give them something of your experience? Make the scale balance more evenly. Decrease the 97 per cent. and increase the 3 per cent.

IS YOUR SOUL IN GOOD HEALTH?

1. Do *you* make a small matter of sins that were once intolerable?
2. Do *you* settle down to a course of religion that requires little effort?
3. Do *you* prefer to converse with *men* and *their books* rather than with *God* and *His Book?*
4. Do *you* use the Means of Grace more as a matter of duty than as a food in which your soul delights?
5. Do *you* fear too much the eye of man and too little the eye of God?
6. Do *you* find more interest in physical enjoyment than in spiritual development?

Then *you* should take especial interest in Lenten services and supplement them with Bible Reading and Prayer. This is prescribed by the Heavenly Physician.

Intermediate League Topics

MAY 7, 1822

AN AMERICAN GIRL WHO GAVE HERSELF FOR THE ARMENIANS

Miss Joe I. Hirt

Scripture Lesson—Matt. 10:5-8.
Parallel Passages—Matt. 16:24-27; Mark 8:34-38; John 15:1-13.
Memory Verse—Matt. 10:39.

Our missionary lesson this month carries us into a region of wild scenery, wild tribes, and dangerous routes of travel. It is the eastern part of Turkey near the borders of Russia and Persia. The city of Van was for many years the capital of the kingdom of Armenia.

In 1871, Dr. George Raynolds of Chicago, accompanied by a Christian worker from another part of Turkey, went to Van on a prospecting tour. Their purpose was to open a Protestant Mission in that old city with its Mohammedan mosques and Gregorian churches, and its mixture of races—Jews, Turks, Armenians, and lawless Kurdish tribes.

The national church of Armenia is the oldest national church in existence. According to tradition, the Gospel of Christ was first preached in Armenia by Thaddeus, one of the twelve disciples. The church was later named for its first bishop, Saint Gregory. During the centuries the Gregorian Church lost its power. Its services were conducted in a language which the mass of the people could not understand. There was no Bible in the spoken tongue of the Armenians. The old Gregorian Church did not welcome the missionaries who came to establish a living church to make Christ real to His people who had missed the way.

A year and a half after their visit of investigation, Dr. Raynolds and his wife with two other missionaries came to make their home in Van. Dr. Raynolds was both a minister and a physician. Mrs. Raynolds, whose maiden name was Martha Tinker, was a graduate of Mt. Holyoke College, and she had been a teacher in a seminary in Chicago. A week after she arrived in Van, she opened rooms for women's meetings. This was something entirely new, but very soon many women were attending the meetings. In spite of much opposition, a church was built within four years' time.

During the war, famine, pestilence, and massacre, Dr. and Mrs. Raynolds carried on their great work. At the time of the first Armenian massacre in 1895-96, they distributed food and gave employment to more than 15,000 people. With their assistants they operated four great ovens, baking up fifty bushels of wheat daily. Soon after this they opened their wonderful orphanage to care for the children whose parents were killed by the Turks. They took care of five hundred orphans and admitted to their school four hundred day pupils besides. Half of each day was given to industrial training, and half to regular study. All the cloth used in the orphanage was woven by the children. The skins of oxen and sheep killed for meat were cured by the boys and made up into shoes. Carpentering and blacksmithing were done. Dr. and Mrs. Raynolds carried on all this wonderful work without any help except from the children. The students went out from that orphanage and school into all parts of Turkey, and beyond, to spread the influence of their splendid Christian education and training.

In 1913, Dr. Raynolds came home to the United States to gather money for a college in Van. He obtained the amount needed, and was just ready to start back to Turkey when the Great War broke out in August, 1914, and all the routes of travel in the East were blocked. He was compelled to spend a whole year in anxious waiting before a way opened up for him to start back. Then an alarming message reached him from Mrs. Raynolds. It said, "You cannot come too soon."

All went well with Dr. Raynolds until he reached Petrograd where he heard that all the missionaries had been compelled to flee from Van to Tiflis. When the poor man finally reached Tiflis, he found a sorrowful little group of fugitive missionaries mourning the loss of the one who had been a mother to them all. Just two days before Dr. Raynolds arrived, his beloved wife and companion of nearly fifty years had died.

The Turks had laid siege to Van for four weeks before the Russians routed them. Then typhus fever broke out in the town and several of the missionaries were stricken, leaving Mrs. Raynolds with the entire management of the Mission. One of the missionaries died, and while four others were still very ill, the Turks returned in greater numbers than ever to take the city. There was a wild flight of Russians, Armenians, and Americans toward the Russian frontier.

Mrs. Raynolds drove one of the carts packed with children and baggage. On the road they were attacked by Turks stationed on the mountain sides. In the mad dash for safety through the terrifying rain of bullets, Mrs. Raynolds jumped from her wagon to adjust the harness, and in doing so she fell and broke her leg. Russian surgeons set the broken bone and placed her in an ambulance for the rest of the journey. In dreadful pain she was jolted for three days over stony roads, without a word or sign of complaint. But with the end of the journey the limit of human endurance was reached, and the brave soul was released from the weary, pain-racked body soon after reaching the hospital in Tiflis. She lost her life for Christ's sake and thereby found life eternal.

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MAY 14, 1922.

THE SWIFT FOOT
(Physical)

Rev. Charles M. Teufel.

Scripture Lesson—1 Kings 18:45-46.
Parallel Passages—2 Sam. 18:19-32, 2 Kings 2:18-23; Ps. 18:33; Heb. 12:1-2; 1 Cor. 9:24-27.

LESSON DEVELOPMENT.

First—*Get a Map* showing the places *Mount Carmel* and *Jezreel*. (These places can be found on a map of Palestine which is surely in the possession of every church, or is in a teacher's Bible.) The characters of this lesson are Elijah, the great prophet who has just won a wonderful victory in the name of the Lord, and the other is King Ahab, become an idol worshipper, who has just suffered defeat.

For three years the land has had a dry spell. In answer to Elijah's prayer a rain is coming which takes the form of a great storm of wind and rain. Ahab is fifteen or twenty miles from Jezreel. He entered his chariot and we can see the mad drive he makes in the face and the presence of this furious storm to get to a place of safety. Elijah has no horse or chariot but girds himself and runs ahead of Ahab's chariot, the entire fifteen miles or more. The speed necessary one can imagine and the fact that Elijah was no longer a young man makes his swift foot all the more extraordinary. True, the Lord was with him. Though Ahab had been failing God, now that he had been taught his lesson God wanted him to be saved from the storm and chose Elijah as the safe, swift guide. But Elijah's entire life of simplicity and outdoors kept him fit physically for the test, and God knew this.

TOPIC DEVELOPMENT.

Foot locomotion or messages carried by the swift foot was the method of long ago and we are in danger in these days of losing this ability.

Track athletics are one form of preserving the speed of foot and ought to be encouraged up to a proper point. College track sports provide many stories of interest and profit. In one of the track meets between an eastern college and the famous Carlisle Indian School some years ago, each school had an able two-miler. The college representative was a country boy who, because of the pressing work of the farm, could not train at school with the other track men. Accordingly he was taught form and so on his way to and from school he practiced distance running. He did plenty of out-of-door work, lived clean and simple without a training-table, and was a Christian youth. The day for the track meet arrived, a decoy was entered, too, by the college who was to stay back with the fleet Indian while the real two-miler set the pace. Accordingly the country boy set the pace and drew many yards away but the Indian ignored him, thinking his real competitior was the man running with him. Too late he saw otherwise but his great speed was not enough to overtake the other runner, who had endurance and speed combined. The combination that made the swift foot was invincible.

Development of the Swift Foot.—Many things en-

ter in for developing the swift foot. *Quickness of start* means much in a race. *Practice* and *Form* in which there is no waste motion and running "on the toes" meaning the ball of the foot. *Absence of Weights*, both outside and inside. The inside weights are those referred to in Heb. 12:1. The light heart makes a swift foot. *Wind*—How to breathe, including both exhaling and inhaling. Over-eating, wrong-eating and the awful cigarette-wind are destroyers. *Class*, too, is to be considered especially in youth. Age and weight of body fixes this. Unwise classifying often brings about undue strain. *Object*—In racing this unusually means the goal and for racing among intermediates ought not to be too far away. The intermediate can well devote his or her time to learn starting, form, breathing and then when fully developed the speed will come.

The End in View—To encourage our intermediates to be alert and swift of foot, and to know that dancing is not necessary for accomplishing this.

To keep one's self so fit physically as Elijah did that when sudden test demands one will be found ready and sound. Races by no means are the only test.

To realize that the Christian life sometimes can be understood more readily when looked upon as a race. Furthermore, qualifying or not as to the swift foot will often show whether or not our lives are fixed upon the true goal, Heb. 12:2, which be sure to read.

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MAY 21, 1922

THE NEWCOMER
(Social)

Rev. Henry Manken, Jr.

Scripture—2 John 5—*"That we love one another."* Matthew 25:35—*"I was a stranger, and ye took me in."*

Luke 14:21—*"Go out quickly into the streets and lanes of the city and bring in."*

The Scriptures teach us to love all, and among the all we find the newcomers from a foreign land. Do not stop therefore with simply being a member of a missionary society or merely a contributor to its funds. Be a "community missioner." A great missionary work to be done is right about us where we can come in immediate and loving contact with the foreigner himself who needs our Christian sympathy and cheer.

Then there is the "stranger" in our neighborhood who comes from another part of the city or from another state. With these also contact is to be sought—either to bring them to Jesus Christ, or if they are Christians to welcome them in our congregations.

Read the leaflet "Who Cares?" published by the National Bible Institute of New York. We must have our moral eyes open to see the real needs of every newcomer into the neighborhood. Romans, 14:7. We often need to be aroused out of our churchly ease and comfort, and to realize a keener sense of our Christian responsibilities and duties in this respect.

Leader—The community around our church door has many needs which we can meet. What are some of these needs?

Response—Church members often move into the community. They should ke kept from drifting. There should be those who will look them up and turn them towards the church. Some people have never been invited to church. Let some one do it.

There are some who know young people in unchurched families who could be brought into the catechetical class, if they realized how blessed that work would be. Claim such help.

The poor of the community need help. We should have a place where used clothing should be brought for distribution. It is sometimes desirable to charge a low price and call it a sale. It maintains self-respect. Other things than clothing may be brought here. Dispose of these things wisely.

Someone should see to it that the congregation is made known to strangers by bulletin boards, hotel announcements, railroad station notices, etc. We have what the community most needs. Let us see that they get it. The notices need not be sensational. The pastor is neither omniscient nor omnipresent. Put our Church on the map.

RECITATION—THE HINDERED CHRIST.
By Alice J. Nichols.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn and sad,
And weighed with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed:
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered "Nay!"

And the dear Lord Christ—was His work undone
For the lack of a willing heart?
It is through men that he speaks to men,
His men must do their part.
He may have used another that day,
But I wish I had let Him have His way.

N. B.—See Hints on Topics.

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MAY 28, 1922

SERVANTS OF THE NATION
(Social and Patriotic)

Rev. G. Arthur Fry.

Scripture Lesson—Romans 13:1-10.

Scripture References—Hos. 4:1-6; Amos 5:4-15; Mark 12:14-17; II Pet. 2:11-17.

Memory Verse—Romans 13:10.

The Easter message tells us that we are citizens of two worlds. While it emphasizes the citizenship that is above, it does not minimize the citizenship that we have here below. Yet many think so much of their heavenly citizenship that they neglect the duties of the earthly. The state is a divine institution as is the church, and they who are zealous for the Church of Christ, while indifferent to the well-being of the nation, are untrue to their God, who is the author of both—"for the powers that be are ordained of God." As the servants of the Lord we must also be the servants of the nation. What does that involve? Just three thoughts:

1. Seeking to make the nation God-fearing. "The nation that will not serve the Lord shall perish" is a warning that sounds forth from the pages of Holy Writ, and is written large on the pages of the world's history. A Godless nation cannot perpetuate itself. When it abandons the altars of the Most High, and the eternal principles of equity, justice and righteousness there proclaimed, God abandons it, and a God-forsaken people is always a doomed people. Let us be true servants of the nation by ceaselessly encouraging a vital, virile religion in the national life, as an indispensable requisite to permanent national security and progress. The regnancy of the Christian principle and spirit must be established in all the relations of life, if we would possess that righteousness which exalts a nation. The true servant of the nation is he who in his own life recognizes the sovereignty of God, and endeavors to build it into the hearts of his countrymen.

2. Obeying the laws of the land. Lawlessness is prevalent everywhere. In large areas of our national life, obedience to the law of the land and that wholesome respect for constituted authority, so essential to good government, have broken down. Disrespect for the law is a menace to our free institutions, and disobedience strikes at the very foundations of our national security. The true servant of the nation denounces unsparingly every violation of the law, and by his conduct and speech upholds its majesty, rendering "to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

3. Supporting movements that make for national betterment. Many are the movements trying to right wrongs, suppress vice, banish ignorance, relieve suffering, improve civic conditions, etc., and all of them are needed to secure the happiness and stability of the nation. In all these the true servant of the nation rejoices, and gives of his time, means and ability in the furtherance of such beneficent causes. He feeds his life into movements that are endeavoring to make this world a brighter and a safer place for us all to live in. In unselfish service to his fellowmen he discharges the obligations of citizenship here and is rewarded with a higher citizenship yonder.

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HIS COLD VALOR

"Dobson is always bragging about his courage. Is he really cool in the face of danger?"

"Well, his feet are."

Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE

THE LARGEST JUNIOR LEAGUE.—In November, 1920, a Junior League was organized at Shillington, Pa., with 29 members. By December they had 57. In August, 1921, they reported 98 members, and in November, 1921, when they celebrated their first birthday, their membership was 197, with 19 adult helpers! Is there a larger Junior League anywhere? We would like to hear of it. This League gave a demonstration Junior meeting at the convention of the Berks District on March 9.

THE OLDEST JUNIOR LEAGUE.—Grace, N. S., Pittsburgh, will celebrate its 25th anniversary in October. During this time it has trained hundreds of children. One of its presidents is a member of the Junior Committee of the District now. Many have gone out from its ranks into service in other leagues in Pittsburgh. It is the "leaven that has leavened the whole lump" in the Pittsburgh District, which reports 1,200 Juniors, the strongest unit in Junior work in the Luther League of America.

SOME LEAGUES IN OUR INSTITUTIONS.—The Topton Orphan Home has a Junior League, which holds interesting meetings on Sunday evenings, with hymns, recitations, Bible Readings, and the study of the Topics. Their meetings are reported in "The Topton Orphan Home Paper."

At the Zelienople Home a Junior League has been organized, and material for the meetings and the means to carry on the work were supplied by the Junior League of Grace, N. S., Pittsburgh.

A Junior League has recently been organized in our Germantown Orphans' Home, meeting weekly, with alternate meetings for the smaller children with the Junior Topics and handwork as their program, and with the older girls, with the Topics and teaching of sewing and the making of simple garments. The Philadelphia District League is the sponsor.

At The Martin Luther Neighborhood House, our Italian Settlement in Philadelphia, there is a flourishing Junior League, where every Monday afternoon after school 50 Italian boys and girls meet. The Junior Topics are studied, Bible drills and memory work is made a feature, and an occasional social or "party" is an added treat. This League is always one of the most enthusiastic groups at the Junior rallies and conventions held in the District from time to time.

LEAGUES IN OUR MISSION FIELDS.—Several of our missionaries in India report Junior Leagues at their station. At Rajahmundry there is a Boys' League of 80 members and a Girls' League of 104.

A Junior League of 21, of which Miss Sofia Probst is the superintendent, flourishes at Puerta de Tierra, Porto Rico.

At Frederiksted, St. Croix, Virgin Islands, Miss Nanca Schoen reports a Junior League of 22, with Bible teaching and drill a large part of the work.

These Leagues should stimulate us to increased activity.

HELPS FOR THE MAY TOPICS

MAY 7 (MISSIONARY), MEN OF MANY TRADES.

Put up poster with "Missionaries At Work" at the top, and place on it pictures of different forms of missionary work around the world.

See Topic for program.

Use the text-book "Under Many Flags."

Decorate with flags of the nations.

Do not forget "Thread Day." Arrange for same.

MAY 14 (BIBLICAL) A HOME IN A HUT AND A PALACE

Assign Scripture passages in Topic the week previous.

Worship Period—Hymn, Scripture reading, Prayer, Psalm.

Lesson Period—Topic as given in REVIEW given by leader, with Scripture passages given by Juniors at specified places.

After lesson is told, review by having children tell the story. Have one start story, tell a few sentences, call quickly on another to go on, after a few more points are given, call on another, and so on in rapid succession until story is told.

Business—Roll call, minutes, offering, announcements, etc.

Closing Exercises—Hymn, Prayer, Beatitudes, Lord's Prayer, Mizpah Benediction.

MAY 21 (HISTORICAL), TRYING TO EARN FORGIVENESS (Luther in Monastery).

Assign parts of Topic week previous.

Opening and closing as noted in previous Topic.

For Lesson Period have lesson told from "Martin of Mansfeld" by Superintendent or one of older Juniors.

Then have story acted out as given in Topic.

MAY 28 (PICTURE STUDY), THE ASCENSION.

Teach lesson from picture. (See Picture Packet.)

This is a good lesson to review the church festivals. Teach the children the various Church seasons, with the meaning, also the proper colors for each. (See cover of January REVIEW.)

Have children form scrap-books of these pictures. Get your Senior League to provide one of the small one cent size for each Junior.

A number of Junior Leagues are having interesting meetings by having a Quiz at the end of each month with questions on the Topics studied that month. Conduct this as an old-time Spelling Bee, and give points to the side answering the largest number of questions.

Try these questions on the May Topics.

Name four things missionaries do.

Who was the "boy for whom nobody cared?"

What is the name of our mission station in Africa?

What is the Great Commission?

What was Moses' first home?

What was his second home?

Which was the better home? Why?

What great work did God give Moses to do?

Why did Luther go to the monastery?

What was "penance"?

Did Luther do things in the easiest way, or was he strict with himself?

Why did he find that living in the monastery was not the way to earn forgiveness of sins?

Why do we have Ascension Day?

Why did Jesus ascend to heaven?

Who were with Him on that day?

What was the message given to the disciples?

FOR THE LITTLE ONES

Use these programs for the children under seven:

MAY 7 (MISSIONARY), CHILDREN IN BLUE AND WHAT THEY DO (CHINA).

Tell stories "A Ride In a Wheelbarrow" and "Little Miss Daffodil" from "Primary Mission Stories," pages 246, 253.

Draw pictures on blackboard—or copy on white paper, one for each child, and let them color with crayon. "Miss Daffodil" is easily copied and colored.

MAY 14 (BIBBLE STORY HOUR) JOSHUA: THE SOLDIER.

Tell story, "Joshua: the Soldier" from "Tell Me a True Story," Stewart, page 77.

MAY 22 (MEMORY WORK LESSON) THE LORD'S PRAYER.

The Lord's Prayer is to be taught in four lessons, one lesson each month, with review each week.

Teach first quarter at this meeting.

Teach verses in concert.

Then have each child repeat verse.

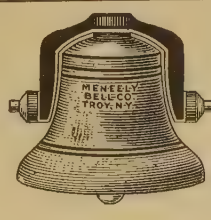
MAY 28 (PICTURE STUDY), "THE ASCENSION."

See Junior Topic for this lesson.

Show picture to children.

Tell story of Ascension.

Get small one cent size for each child to take home—or have them mount them on cardboard, tie together and let them take all home at end of season.



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Junior Luther League Topics

MAY 7, 1922.

MEN OF MANY TRADES

(Missionary)

(The Missionary Programs for Junior Leagues are arranged by the Women's Missionary Society of the United Lutheran Church. To use with them leaders should secure the text-book, "Under Many Flags," price, paper, 40 cents; cloth, 65 cents, and the Program Packet, containing supplementary material, price 30 cents.)

PROGRAM.

Bugle Call:

Salute to Stars and Stripes, followed by one verse of "Star Spangled Banner."

Salute to Christian Flag, followed by two verses "Fling Out the Banner."

Place flag of Liberia under Christian Flag.

Roll Call—to be answered with different things missionaries do—"Teach school," "build churches," "Nurse sick people," "Feed the hungry," etc. Leader may appoint a committee to write these items on slips of paper and distribute them in advance of meeting to the younger children who may not be able to answer alone.

Sword Drill—Divide the members into two sides. All stand. Leader calls letter of the alphabet, as in old-fashioned spelling bee. If a member cannot respond with verse beginning with letter called, he must sit down. The last one to remain standing is declared the best swordsman with the "Sword of the Spirit."

"What Is Your Trade?" Divide into two groups. One group goes out and agrees on something missionaries do which they will act in pantomime for the other group to guess. "Where do you come from?"asks the second group. "From (give name of mission land)." "What is your trade?" First group portrays missionaries healing sick, teaching school, making lace, etc. As soon as the second group has guessed correctly, it may go out and act a charade for the first group to guess.

Story—"The Boy For Whom No One Cared"—from text-book.

Follow with questions about the various kinds of work Dr. Day did. Discuss the many different types of work missionaries must do to win the love and confidence of the people and to give them the help they need.

Items of interest about our work in Africa. Have someone tell the story of "The Boy Who Won a Town" (see leaflet in Program Packet).

Hymn, Offering, Prayer.

Learn and add to Memory Chart: "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

Give out home work. Pictures of missionary adventure. The book "Adventures with Four-footed Folk," by Belle M. Brain, gives many stories of missionary adventure with wild animals. Several members may be given pictures of different animals and told to find some story of adventure about them. Livingstone, "the Pathfinder." Recognition may be offered of the best story written on the subject, "The Bravest Soldiers," founded on some missionary experience. Have these submitted to judges before next meeting, so that the best one may be read aloud. Make flags of any country not yet included in flag ceremony.

MAY 14, 1922.

A HOME IN A HUT AND A PALACE (MOSES)

(Biblical)

LAURA WADE RICE.

The little hut belonged to Amram and Jochebed, Hebrew slaves in the land of Egypt. The King, Pharaoh, was worried, because there were so many children born in these Hebrew families. (Have Junior read Exodus 1:9-14). Then the king made a new plan. Near the little huts of the Hebrews in the land of Goshen, Egypt, ran the River Nile. Hiding in the rushes along its banks were crocodiles whose wide jaws were alwayss hungry. (Have Exodus 1:22 read.) That was Pharaoh's plan, to throw the baby boys to the crocodiles!

And Amram and Jochebed had such a beautiful new baby! Why had God sent him? Oh, how they prayed, father, mother, sister Miriam, and perhaps even little brother Aaron, who was too big to be thrown into the river. You may be sure they asked God to show them how to save their dear baby.

Of course, He did. He put His plan into the mother's mind. (Have Exodus 2:3-9 read.) How lovely God's plan was! Jochebed could keep her baby and teach him to know the great, true God. Moses was to stay in the little Hebrew hut till he grew to be quite a big boy, old enough to be no trouble to the princess. How soon did he learn to pray? To look up at the stars and hear how God had promised Abraham that his family should be countless as the stars, and be blessed and be a blessing. (Have Genesis 12:1-3 and 15:5, 16 read.) How soon did he learn of the wonderful Coming One, the Hope of Israel, whom we know was Jesus Christ? Oh, his parents taught him all that and prayed for him and taught him to know God, and the home in the hut was the best place Moses ever knew.

But by and by it came time for him to go to the home in the palace. Such a wonderfully beautiful home that was! Some of the great buildings of Egypt may yet be visited and the lovely colors and high doorways and noble rooms make us sure Moses' second home was very beautiful. And then—to have a princess for his second mother! Fine clothes and dainty foods, games and boating on the Nile and school—oh, they were very wise in Egypt in those days and Moses was taught all the learning of the Egyptians. He was a bright boy and was easily among the first in his schools. Egyptian schools taught some wonderful things that wise men now would give much to find out again—but their secrets have long been lost. (Have 7:20-22 read.)

Without doubt, Moses was allowed to visit his parents in the little hut. What questions the boy must have asked them! You are poor and slaves to Pharaoh, why do you say we are better than the Egyptians? Why? Because we are God's people and The Blessing belongs to *us*. And The Blessing is the wonderful Coming One, whom God promised to Eve and then to Abraham, the father of all the Hebrews. (We know that this Blessing meant the Lord Jesus Christ.) Amram said it was worth while to stay a Hebrew and have all sorts of bad treatment rather than give up being in His family. That was what Moses learned in his home in the hut. When he went back to the palace he was praised for his knowledge and great deeds as he grew older. Some think he became a great general and conqueror in the army of Egypt. (Have Acts 7:22 read.) Perhaps, as the princess' son, he might some day be the King! Which should he choose—the hut or the palace? The Throne—or The Blessing? Bad treatment for the sake of Christ—or—the riches of Egypt? Which *did* he choose? (Have Hebrews 11:24-27 read.) So he left Egypt and his two homes and went out in the wilderness to care for the flocks of the priest of Midian—a poor shepherd! But there God came and talked to him and gave him a great work to do. (Have Exodus 3:1-12 read.)

MAY 21, 1922.

TRYING TO EARN FORGIVENESS

(Luther in Monastery)

By Esther E. Martin.

Text Book—"Martin of Mansfeld" by Mrs. Margaret R. Seebach.

(Chapters 5 and 6—The First Mass and Brother Martin.)

Hints for the presentation of this topic may be found in December, 1921, REVIEW.

Scripture—St. Mark 11:22-26.

PART I.

Scene 1—Interior of the Luther home. Luther's mother, Margaret (Gretchen) Luther, is seated sewing. The door opens and her friend and neighbor Anna Klein comes in.

Anna Klein—"Good morning, neighbor Gretchen. I have come to see how you are, now that the excitement is over, and the men are off at last on their way to Erfurt."

Margaret L.—"Good morning, Anna. Yes, in-

deed, there was excitement this morning while they were geting ready to go. Never in his life was my Hans so particular about the putting on of his best suit, and the polishing of the buckles on his horse's harness. 'We must not shame him,' he kept saying. 'We must do honor to Martin, and to Mansfeld, too!' "

Anna Klein—"They will make a fine showing, truly. Twenty riders, all in their best, bringing liberal gifts for the monastery!"

Margaret L.—"There will be some from Eisenach, too. Martin wrote that he had invited my kinsman, Conrad Hutter, who lives there, and the priest, Father Braun, who is a good friend of his."

Anna Klein—"It is a great occasion, when the young priest holds his first mass. It would have been a pleasant thing for you to go along, Gretchen."

Margaret L.—"What should I do among all the men? They will talk of great matters that a plain unlearned woman cannot understand; and I would be left sitting in a corner! I was glad enough to see Hans go."

Anna Klein—"It is almost two years since he has seen Martin, is it not?"

Margaret L., nodding her head—"Not since he entered the monastery. Indeed, I thought he would never consent to see him again."

Anna Klein—"He was terribly angry when the news came that Martin was going to be a monk. I remember how my husband and other friends came and tried to reason with him, but he would hear nothing."

Margaret L.—"Never since I have known him was Hans so enraged; I dared not say a word to him. I take blame to myself, too; for I knew that Martin wanted to give up his studies, and I would not let him tell his father. That was what angered him most—that Martin never told him. But he is a good son and a loving one, and would not have disappointed his father except that he believed that God called him."

Anna Klein—"Hans has softened much in the last year."

Margaret L.—"Yes, since our two younger boys died of the plague, and the report came that Martin was also dead. Hans is still grieved that Martin is a monk, yet he is proud of him, too. He was always so proud of Martin!"

Anna Klein (drawing her wrap around her and rising)—"He will be prouder of him yet. Martin is no ordinary young man. Well, good-bye Gretchen. I must go and bake some bread; Peter took along all I had for a lunch upon the way."

SCENE 2.

Outside of a Church. People are coming out and among them is a group of men, one of whom is Hans Luther. He steps in back of his friends and is heard talking to himself.

Hans Luther—"Can it be that the earnest young priest whom I have just seen perform the most sacred ceremony of the Church—the mass, or communion service—is really my own son Martin? Somehow he looks different; it was not the priestly robe that changed him; nor the hollowness of his pale cheeks; nor even the head shaven about the crown—the badge of the monk. It was the look on his face! The look of deep reverence, almost fear; of humility and self-distrust, and yet of something lofty; the look that makes one see how much my son has taken his new profession to heart.

"He does not look, either, like one of the fat selfish monks who live idly in the monasteries, gorging themselves on what they squeeze out of the poor people. He has been fasting, not feasting!

"He means well, and he will try to do what is right; but things will never be as we had hoped!

"Well, tonight comes the banquet; then we shall feel more at home!"

SCENE 3.

A banquet table is surrounded by Martin's Mansfeld friends and his distinguished and scholarly friends of Erfurt (distinguished by their robes). Martin is seated at the head of the table with his father in the place of honor at his right and Peter Klein (his father's Mansfeld friend and neighbor) at his left. It is evening and the candles are lighted. Most of the guests have finished with their meal and are laughing and talking.

Hans Luther heaves a deep sigh.

Martin (anxiously)—"What is wrong, dear father?"

Hans L. (impatiently)—"I must sit here and eat and drink when I would much rather be anywhere else!"

Martin—"Is it not a time of joy to you father? Are you not now content seeing what a holy calling I have entered? Why were you so angry with me, and would not forgive my becoming a monk?"

Hans L.—"Did you never hear that a son must be obedient to his parents?"

All the company stop and listen intently.

Hans L. addressing them—"And you, learned men, did you never read the Scripture, 'Thou shalt honor thy father and thy mother?' "

Martin bows his head and silence reigns for a moment.

Peter K.—"But, neighbor Hans, Martin had a sign from God—a call from heaven. Is not God to be obeyed, above father and mother?"

Hans L.—"God grant it so! I have yet to be convinced that it was not a trick of the Evil One, who loves to deceive!"

Hans rises and turns to Martin, stretching out his arms. "Martin, embrace me now and let us say farewell. Tomorrow morning, with the dawn, we ride home again to Mansfeld."

PART II

SCENE 1.

A little group of monks are gathered in the cloister of the monastery at Erfurt. They are standing around the subprior, a man of middle age, with a stern and careworn face.

Subprior—"I beg of you, my brothers, do not be excited; the report you have heard is untrue. Our brother is not dead, though for a time he lay unconscious. He is now reviving, and I have sent to him his confessor whose presence he desires."

One Monk—"May we ask, father, why the choristers were sent for?"

Subprior (walking away)—"Here they come! They can tell you themselves; business of importance calls me elsewhere."

Another Monk—"It seems to me that the reverend father is unusually short in his answers."

Third Monk—"My own dull wits would almost lead me to believe that he is displeased at Brother Martin for not being really dead!"

Second Monk (laughing)—"It must be a disappointment! Think what a great thing for the convent, if we could have taken credit for a new saint!"

First Monk—"Well, we shall have one, sooner or later, if Martin persists in his penances! . . . Wait!" (calling to choristers who are hurrying past.) "Tell us why you were summoned to Brother Martin's cell."

Two of the singers shake their heads and keep on going. The third, a rosy good-natured little man, Brother Thomas, comes and sits down on a bench near the group.

Chorister—"Oh, Martin has been fasting and torturing himself again. You know what a persistent fellow he is; the ordinary rules of the convent were not enough for him, and he has made out a set of extra ones for himself. Flesh and blood cannot endure what he inflicts upon himself."

Monks in union—"But you are not answering our question, Brother Thomas!"

Chorister—"Wait, wait, good brothers! I will tell you all about it. You know, Brother Martin is exceedingly fond of music. He believes that when the Evil One tempts us music can drive him away; and truly, I cannot say I ever suffer many temptations. It must be because I am always busy about the music!"

Monks—"Go on! Go on!"

Chorister—"Well, today the foolish fellow has been shut in his cell since early morning. He has fasted since day before yesterday, has kept vigil all last night upon his knees, and this morning Brother Stephen, whose cell is next to his, heard blows of the lash resounding."

One Monk—"What a holy life he leads!"

Chorister rubs his fat sides and stretches himself with a yawn. "Holy—yes, but very uncomfortable! Of course, he fainted again! Stephen heard him fall, and called the subprior. They had to burst the door open, and it was a long time before he came to himself."

Second Monk—"But what had you to do with it all?"

Chorister—"When he first opened his eyes, he stared so wildly, and muttered so foolishly, that they thought his mind unbalanced. So the subprior sent Brother Stephen for us; and as we chanted our hymns, slowly he grew calm, and at last he looked at us with reason in his eyes. Music is great, my brothers, and wonderful is its power;

but now I think the best thing to do would be to give him something to eat."

First Monk—"You are a worldly-minded man, Thomas. You have no fancy for becoming a saint! But indeed, no such a devotion as Brother Martin's has been known in this house for many years. Should he die, many miracles would be performed here, and much money would flow into our coffers. I am almost sorry for the subprior!"

Second Monk—"Nay, I would not see our Martin die, even to be made a saint. He is a lovable man, and as pious and humble as he is devoted. Do you remember when he first entered here as a novice, how some of the brothers thought he would be proud, because he was known in all Erfurt as a fine scholar?"

Chorister—'Yes, and I remember how meekly he did all the menial services that were laid upon him—sweeping and scrubbing, and begging fr m door to door. 'He is no better than we,' some jealous ones said. 'Let the proud scholar take the sack on his shoulder, and go into the streets, to beg of his former friends!'"

Third Monk—"That made no difference to Martin. In fact, he was so eager for discipline that he wished for more burdens to be added rather than to have less than others."

First Monk—"Listen! I hear the sound of carriage wheels without."

A Monk is heard calling through the building: "Dr. John Staupitz has come unexpectedly to visit the monastery and will remain with us a few days!"

The group of monks and the chorister—Brother Thomas—hasten to greet their honored guest.

Chorister—"Brother Martin loves Dr. Staupitz and honors him above all men. Perhaps he can get him to listen to reason."

Second Monk—"Not if the subprior can help it."

SCENE 2.

It is morning and Martin is lying on a cot in his room. Dr. Staupitz enters. Martin starts to rise, but falls back from weakness.

Dr. Staupitz—"Do not rise, my son! What is this you have been doing to yourself?"

Martin—"Oh, my father! my sufferings are nothing compared with my sins! If I could wipe them out by fasting and scourging how gladly I would do it!"

Dr. Staupitz—"What are your sins, my son? Let me judge whether they are deserving of such severe punishment."

Martin—"They are grievous, dear father! Twice in the past week have I fallen asleep over my prayers; three times have I made mistakes in repeating the words of the mass. Many vain and idle thoughts pursue and tempt me by night and day to forget my duties."

Dr. Staupitz—"Brother Martin, have you no real sins to confess? These are painted sins—a mere picture and no reality. Your very fasting and watching have brought you to a state where such mistakes and omissions are natural. How can you stay awake when you are dying for sleep? How can you help forgetting, when you are weak unto starvation? Are these all your sins?"

Martin—"Alas, no! I am of a proud and hasty temper, and often feel impatient with others. Sometimes I envy those who are peaceful and happy; sometimes I feel rebellious at the demands of God, who by a dreadful experience drove me into the convent."

Dr. Staupitz—"Now you are speaking of real sins, my son. What is the cure for these? What did your confessor tell you, when he was with you last night?"

Martin—"He reminded me that we say, in the Apostles' Creed, 'I believe in the forgiveness of sins.'"

Dr. Staupitz—"Ah! Have you asked that your sins be forgiven?"

Martin—"Yes, yes! but how can I be sure of it?"

Dr. Staupitz—"Only by believing in Christ, my son!"

Martin—"In Christ! I am afraid to speak to him! Twenty-one saints have I chosen to be my special patrons; each day I pray to three so that in a week I have invoked them all. But how shall I speak to the great Lord of all?"

Dr. Staupitz—"That is not our dear Lord Christ of whom you are afraid. Christ does not terrify; he only consoles. Leave your prayers to the saints, your fasting and penances, and learn all you can of Christ."

He rises, placing his hand in blessing upon Martin's head, then walks away. As he goes out he meets the subprior outside the door.

"He is a youth of a noble spirit, but he is carrying his penance too far and will kill himself if he keeps on. He needs outside interests and work for others. I have a plan in mind which I think will help him."

Martin lays as if thinking, then: "What strange advice. The subprior is always saying it is more discipline we need! But Father Staupitz is not like any of the others."

Martin raises himself on his elbow, reaches to the table beside him, picks up his red leather Latin Bible and begins to read it.

Suggestions—Have Juniors memorize first four lines of second verse of "A Mighty Fortress Is Our God."

MAY 28, 1922.

THE ASCENSION OF JESUS

By Mrs. F. J. Weertz.

Scripture Lesson—Acts 1-9-11.

Juniors, we are going to study about our dear Jesus and how God took Him into heaven.

After He arose from the dead He stayed on this earth forty days. Who saw Him first? Yes, Mary Magdalene.

Jesus enjoyed many visits with His disciples after His resurrection. They never knew just when they would see Him for He would always come at some unexpected time and surprise them. He stayed a while in Galilee but soon went back to Jerusalem.

Once He met them somewhere in Jerusalem and told them that He was soon to leave them and ascend into heaven. Oh, but they would miss Him, their dear Saviour, for they loved Him so much and loving Him they wanted to serve Him like Christian soldiers. Just like we want to help those we love. They asked Him what they could do when He was gone. Jesus told them that the Holy Ghost would come to them soon and then they were to preach about Him.

One day He walked with His disciples out from Jerusalem to Mount Olivet, which was about a mile away. This was the last time they walked together on earth.

When they reached the top of Mount Olivet His disciples gathered around Him. He lifted up His hands over them and blessed them just like our pastor does. He told them that they should tell everyone about Him, their Jesus. They should tell everybody in the whole world. While He was talking to them and blessing them, He was lifted up from the earth and He disappeared in a cloud and was taken up into heaven. You can see on our picture how beautiful He looks and how He is ascending into heaven.

The word ascend means to move upward. So Ascension Day means the day our Saviour moved up to God. He is still with our heavenly Father sitting at His right hand and watching over us.

The disciples watched Jesus ascending until they could see Him no more and worshiped and prayed to Him. While they were gazing upward into the heavens they heard voices speaking to them—they looked and saw two angels dressed in white, standing before them. The angels asked, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

The disciples then went back to Jerusalem to tell about their Saviour. They were so happy because He was with God and that He would come back again to take them and all of us with Him.

Juniors, it was not just the apostles who saw Jesus go to heaven, but many of the disciples saw the ascension too. Jesus told them that they must tell everyone about Him and the work that should be done. Did the disciples do as Jesus commanded? Sure, they were real missionaries. Do you think Jesus has any work for us as Juniors to do? We are disciples too so He meant for us to be missionaries just like the apostles and the disciples were who lived with Jesus. I know we all want to help Him because He loves us and is so good to us and we want Him to know we love Him.

Though Christ ascended into heaven He is with us always. He is with us while we are working or playing. He never leaves us. If we honor, serve and obey Him then we will ascend into heaven with our Jesus when He comes again.

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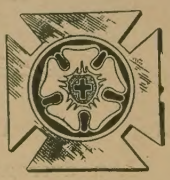

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